MY-LAST:

(NO MAN HURT:)

MAN-DEITY:

OR

CREATION BY

CHRIST JESUS,

As developed after the manner of Man; as wrote Years since, while the Instrument (MAN) of the Author, MESSIAH, ZION-WARD, was imprisoned through a false charge, of being a blasphemer.

PUBLISHED TO COMMEMORATE THE 24th,
YEAR OF WISDOM,

NOT THE PRIEST'S DATE, 1848.

BIRMINGHAM:
PRINTED BY JOHN BRADBERRY, 70, CHEAPSIDE.

PREFACE.

HEBREWS, *chap.* XI. *ver.* 3.; EPHESIANS, *chap.* III. *ver.* 9.; REVELATIONS, *chap.* IV. *ver.* 11.

Zion was God's house or building, he being in the universal love and knowledge, as the Universality; DEITY in Scripture, parsons being not needed. The letters of the Alphabet being figures expressing how the Alpha and Omega came as Man, by the creating word, or breath of God, and the human love and science, in the action of either or as a whole. The Alphabetical letters, hieroglyphics or figures having formed words as scripture, in which Deity, the Soul, Zion was hid until Manifestation. The 3rd chapter, and 14th verse of Revelations, compared with the above marked Scriptures, and the fore part of the 1st of John's Gospel, shows Scripture not to allude to material beings, or matter, but to the Judgment coming out of Scripture, as showed by the whole of the writings of Zion, Messiah, Shiloh, or Deity. All things as Scripture, and as the Truth of Scripture, the Soul, Zion inherited—curses and sweets, He inherited, to be as the whole, and an ALL—DEITY.

Reader—Strictly bear in mind the title of this work; it will facilitate your capability in your reading, to see it as our people; I having a desire other people should arrive to states similar to ourselves; to need not a Law arrogantly through its agents, to judge unkind. Persons in high life lamenting often over glittering sphere, seeing no true alternative, yet willing to aid in a real reform—wrong bearing away everything dear—they not knowing death has no terror where Zion Ward's Truth, the truth of the Scriptures, Christ is.

A Providence there is in the elementary nature, a clashing also, a blasting, blighting agency, baffling the efforts of labour, destroying the hopes of the labourer, and striking into a mass by its sun's heat him while gathering the fruits of the afore-placed seed by him in the soil, whose flowers wither. This Providence showing varieties not communicable farther than a mere Atheist life, and a capability for a time leaving from its root a similar god, without a conscious communicative property or virtue after death. Similar, also, are creeds of preachers, so termed; no life after here discoverable while here; there being no Being in existence away from the soul while here, and while here for ever after: the conscious communative life-soul, Messiah—God—being only in the understanding of Scripture. Certainly, the twenty-six letters and the ten figures have made all the rule-termed law which ignorance, in the shape of men, so termed, have put in force. A craft and impudence as dastard

as kissing its oath on initiation into any mock service, even into Parliament, as mere cynics by chiromancy to have people duty bound to pray, to sweat literally, or idols have outwitted God, for various many of the so-thought labourers are now dying, through lack of labour, for bread. Find-fault people, battle, then no freedom have; hurryingly huzza none, lest another Newport's banishment, and a French uneven death. I leave as a legacy a true voice of God — Put Scripture language to none of your doings. Scripture has had a soul, for God made a soul by His Word, to prove himself, to rid the soil of the gluttonous, insane, not true men.

What a life, so termed, is among the Mr. M.P.s; snarling who's to have the bone! What honourables, giving each other the lie! By sycophantcy!!! Every quick-scented, probing, self-seeking heart being aware of the craft of legislators. A caution!—Beware!—A warning! Their cowardice they show, as the embryo out of which their present horrible system arose; as Buffon speaks of some toads—"on their backs they carry a filthy progeny," likenesses of their Maker.

Go search—yea, ransack
The world's vast volume,
In it no truth is found;
Error forced in each column,
It's inside, outside, tinselled bound.

Now, then, a death's fall. I don't believe the Government, the people, and O'Connor will be satisfied by being as two-acre rent payers, but a being to have sufficient soil to cultivate, not enslaving others, and a knowledge of everlasting existence, having all free, no taxes, shall be a happy being. All under, or less than this state, passes as mere globules; having no existence through Scripture truth. No wonder I enjoin legislators not to persecute me; Messiah being Deity in Love, and acts through men and women; yet not them as himself. Love in them Deity is in; they are his friends, children, sisters, and brothers.

Come, all ye poor oppressed
Minds, in poverty and toil,
Come, to Life's cheering rest,
Bask in its heavenly rays awhile.
Laws oppressive herein are proved
To spring not from sovereign love.

The law, sword, and self have unfairly clutched the soil—O'Connor's tales being false that God gave the soil, that it had been stolen, and he had to buy his own—people have found themselves upon it—priestcraft having made the hell they live in—our Truth as here inserted accepted—

the acceptation gives a new life, our people knowing they should have every good God-free, they being not as a bad Harry and a good Tommy —people having not had the soil, they have not a loss to be redeemed to them, and people are not as yet in our principle—a science beyond self—My right held by wrong in shape of money-mine O'Connor promised, but failed in his promises to gain—ah! he's not a wit above self, though he never struggled with foes as Myself and friends have done, a handful without money mine, persecuted, fined, and imprisoned, he knew it; a pretty leader he, a striver to dethrone far better men, though ministers like him can never remove wrong—coffers being filled, helps a cruel farce. Does his domain bring forth through toil not his the money he uses, to cost others not a fraction? A conjuror he—Christians ridicule Jews, so termed, but here Jews might ridicule Christians, so termed, Money, and not a Christ, being either ones Saviour; they having no mind at carcase death, Hell's 26 letters and its figures having formed a Hell, the annexed 26 and its figures shall crush Hell by its Heaven.

The Law, sword, and self are going through similar ordeals, as such a trinity has ever had on its different stages — progressing to return to a home, but none, people having no soul, of course not knowing it, their sickness being themselves, their religion, their nature, their taxes as engines of torture, causing themselves to be as a mass of cruelists against themselves and God as revealed as Christ—manuscripts not as wrote afore, during and after the imprisonment in Derby Gaol having been scattered by various means, and printed by a nod and wink, understand me kind of action by an individual, to the detriment of the Truth of them, and not published (as many others) as this for the universal good.

Priestcraft stands in the way of all good—Priestcraft shall fall—Domains can be given to the indigent honest workers—mind, I mean all true men. A letter finding me at Mr. Herrap's, Mount Street, Nottingham, addressed Zion-Ward, death acting as it pleases itself in its ignoble, and in all its noble ways, until an equality true shall be found and Deity-Man as a labourer then among Men ere happiness reign, O'Connor, though openly ne'r persecuted me, failed in promises as I did not sell my principle for gain, him and Editors outwitted were, my letter after acceptation was refused priestcraft having formed them.

N.B.—I write this way here, I having suffered, O'Connor knowing a line he ne'r inserted for me, myself and friends bore the penalty, murmur not, actions, down with wrong fellow men.

A

LETTER

AS WROTE IN DERBY GAOL,

TO

A LOVER OF TRUTH.

My Loving Brother:—would you believe it, that there are very few of the Prophets, who were inspired to write the scriptures, that would believe and receive the truth of their own prophecies through me, and likely, yea: more than likely, that even Joanna Southcott herself would despise me, and my knowledge, although she wrote of me so wonderfully, and so largely, what understanding think you would Joanna have of the following short prophecy of hers ;—" To Moore he'll go, the truth to know, or have his judgement there" what can this mean, who can tell? not a being on earth could open the meaning of those few words, but he of whom they fortold, and he is not on earth, or he could not be the Priest whose lips should keep knowledge, and at whose mouth the law should be sought. Old John Ward knew nothing of it because he was on earth, but the remnant knows it, because he that remaineth has gotten the dominion,* the earthly part of Ward, is no more, but the heavenly part, is made one with the Divine, the Lord did not take corrupt flesh and blood for his bride, but he cleansed his church from the old corrupt selfhood, and then he took the Remnant, to his bosom, and it is of Zion that the above words prophecy. The mystery of the prophecy stands in the word Moore "to Moore he'll go, the truth to know" Then, first, you are hereby told, that the truth could not be known only by him that should go to Moore, I mean the truth of the Bible, Christ, the comforter could not be known, but by the one that should go to Moore, according to the prediction of the spirit of God by Joanna, which is as sacred as that which came through the antient Prophets, and for your satisfaction

*See Numbers, xxiv., 19.

we will briefly explain what it means; first, the letter M stands for the first man, when created, and in Paradise. The first O signifies his fall, and the world of sorrows into which he fell, and when these sufferings were accomplished, making him the man of sorrows, and aquainted with grief, when the paradisical Visage was so marred, then wisdom instructs him, to cast the blame on his betrayer, so he turns the O from off himself and puts the Saddle upon the right Horse, so the second O is Satans O, the O is by wisdom cast upon the powers of darkness, for that was it that caused Adams fall, so when he had done this just deed, then he obeyed this Holy Commandment, viz:— no longer to accuse himself of being a sinner, but to deliver up the deceiver, that is it that justified him, then he is justified by his works, so by works, faith (i. e. God,) is made perfect in the Creature, and he bursts the Bars of the awfull Goal, and rises from the dead, signified by the letter R. and at the end of the word is E. the end; he obtains the Royal throne, the Royal Priesthood, Resurrection and the Kingly power, then Pomeroy is come, the Royal, Eternal, Spiritual, first Fruits, Christ the first fruits (afterward) Christ at his coming, the Last enemy is destroyed, viz:-Death; now please to read the following lines, copied from Joanna's book of letters, page 93.

" Man with the Woman must submit,
" And take the M for Man,
" Then the two OO's you all will know,
" The O for Man is first:
" The second O you all shall know
" Shall make the Moon to burst,
" So I'll begin, and end with men,
" And let the O's appear,
" For the first O, to all is come,
" And Satans O is near.
So here you see by going unto Moore,
A man was made that ne'r was made before,
To be the very Judge of Quick and Dead,
To rule in Judgement* as the Scriptures said

* See Isaiah 32-1. 33-5. 30-18. 16-5.

And as by Moore the seals are broke,
Just so by me, it now is cut.
But as the hand he could not read,
Just so the whole is now decreed,
That none but I can now appear,
To read the hand, and shew it clear,
But as the flames the whole did burn,
Just so I say, the hearts of men,
I will inflame, they all shall see,
In Love or anger, now to be.
For such as have no hearts to love
I say like Moore I'll surely prove,
And say their hands I do not know,
And for the fire, they all may go:
That is, my anger so shall burn,
For now like Moore, to all I'll come,
Because My Servant* doth appear,
That I with Chap-man now compare,
Who with his master did prevail,
And Bruce's words shall never fail
I say the same, to influence me;
Like Moore and Chapman I'll agree;
And so my Bible, I placed here,
I mean to make the mystery clear.

Now you may have heard of their carrying the bones of St. John in a Box, in their Religious processions, in Italy, and if you will look in the Gauntlet of the 15th Inst. you will see there on page 714, a little account of it given by John Moore, it is very true I assure you, but the author, or editor of the Gauntlet, has never been to Moore, or he would open the Box, and would shew you that in It-aly was done as a type, but St. Johns bones truly, are now made visible, which is the spirit of truth, for the cord that tied the Box is cut, but it requires child-like simplicity, and pure humility, and wisdom as thin and subtile as air, to enter into these things, and to see

* Isaiah 22-20. 41-8. 43-10. 42-1. 49-3. 45-4. 49-6. 52-13. Zech. 3-8 Jeremiah 30-10. Haggai 2-3. John 12-26.

what God has done in all nations of the earth, setting the Types of the last time. It requires a wisdom far different to that of the scholar to admit these things, and to see him that is invisible; I perceive in this Gauntlet that Mr. Carlile has began his Reform of the Church; he says that the shell has been preferred to the kernel, (i. e. of the Scriptures.) In this he says a profound truth; I will justify him freely where he speaks what is right, but he says that he is now cracking the shell; poor mad man, he has never been to Moore, it must be a better man than him to crack the Shell, for even Michael the great Prince, could not do that, till strengthened by his Lord, and Michael had a desperate struggle with that power called the Shell, ere he could crack him, and so mighty was that power, that had not God himself come to the support of Michael, Michael must have been dragged down into the deep Abyss of woe for ever, but God rebuked the Shell, and instructed Michael, and the Michael stood up for Israel, and gained the battle, and cracked the Devil, by a tremendous crash, and behold the kernel was within the Shell, (we speak the hidden wisdom among the Initiated.) Mr. Carlile says that he has the kernel to give to the people, but oh, he has never been to Moore, a man who denies God! and eternal happiness in God! to talk of cracking the nut of the Scripture! and having the kernel to give, "Behold I am against the Prophets, that prophecy out of their own hearts, and have seen nothing, and think to cause my people to err by their lies, and by their lightness." Now such Prophets of Mr. C. and some others rise up at this time to imitate the true Prophet, (the Redeemer in Zion,) and they send forth their counterfeit coin to impose their base metal upon the people, but we will weigh some of Mr. Carlile's coin in our own scales, and we shall find it wanting weight.

Mr. C. says in the front of his Gauntlet, of the 15th:— "The Church implies all the uses that can be made of letters and figures for the improvement of the human mind. It is the House of Alpha and Omega—the House of the Alphabet—the House of Letters. The rays represented as a glory encircling the head of the Saviour is the

best Physical description or Emblem of an intellectual head. The wings of Angels represent nothing more than the discursive property of knowledge. They are mental Messengers. The cherubs, as little fat heads with wings are nothing more than Emblems of the motive powers of mind improved by letters. The very sign of the cross is an emblem of the letters of the alphabet--a scientific emblem, descriptive of the first principles of mind, showing, in its principle, that without the Crucifixion, man cannot be saved, and with it, he partakes of Christ and reason; that unless man goes through the toil, the passion, and agony of imprinting letters on his mind, which are first as crowns of thorns, and subsequently as crowns of glory, he is not of Christ, nor Christ of him; he is not saved, nor saveable; he is as the brute that perishes, and as the beast that has no mental improvement; while eternal life is for him that leaves impressed on humanity something new, as knowledge."

"The highest scientific description made of Deity is that of the circle within a triangle, and is an effort to exhibit knowledge as condensed or concentrated in a figure. And the emblematic picture of the Dove, as Holy Ghost, is a representation of its motive communicative and spiritually receptive power, when uttered in the regulated sounds and compounds of letters, or exhibited in their written signs. Sometimes we see the Dove in a triangle, or in a circle, sometimes at the top of a cross, sometimes as coming down on man; in every case, it exhibits the communicative and comforting power of knowledge, and the power of reasoning for its acquisition and communication. Everything connected with the church was originally meant to exhibit the power and value of knowledge to man. It is the power of salvation by virtue of the Cross, and of Him that suffered on the Cross."

With these explanations, Mr. C. is going to Reform the Church. This is the substitute this gentleman is giving the people for their religion—while it is well known, in the first place, that Mr. C. does not believe in Deity, nor in any existence for man, when the clay is laid down; he plainly says, that we are here for life in these bodies, and

then we are no more; and when asked about futurity, he candidly confesses that he knows nothing about it, (nor is it my intention to accuse him of knowing anything spiritually,) and this is honest of him, I confess, for it is true he does not; and if a man says what he knows, and no more, and does not steal anything from other men's works to embellish his own, to make it go down. If he does not imitate others, mixing some of theirs, and a little of his own together, with a little extra learning to tinsel the mess over, why, I say, when a man does not do this, but writes and speaks from the principle within himself, he is an honest man, so far. If a man knows nothing of God, how can he say anything of him, and he will naturally call all that is said about the Divine Being, superstition; and he will call the person that is acquainted with God, an enthusiast; and he despises him, but I will not do so. Mr. C. is in his place, he is a perishable man, he is of the world, and he speaks of the world; he is not for the kingdom of God, or he would speak of it; he does not discern the things of the spirit, and of God and a happy, eternal, and everlasting life he desires to know nothing, but he writes and speaks as his nature is, and as his belief is, so it will be to him; he will, when his body dies, be no more; he will be extinct; he has his portion in this life; he has sufficient intellect to receive a soul, but he does not submit his mind to the true wisdom, but opposes it; he will have no soul. Therefore Mr. C. and all such spirits do become extinct; they are annihilated, they perish, and he desires no more; he does not aspire to that ever, and eternal, everlasting, and enduring glory, and he cannot be offended with me for this; and indeed I have no wish to offend him, for I respect Mr. C. as what he is, (a man of the world,) very much, but he cannot have any knowledge of the Bible. God gave it by inspiration; that Being whom Mr. C. denies. Oh, no, God gives not his knowledge to those that deny him; that cannot be. Christ and Beliel are two different beings. There is no concord between them: but I thank the gracious God that he hath been pleased to make known, that such men, when they die, are not sent to eternal and everlasting

torments, as the priests say. Oh, no, blessed be His name, He hath not prepared such a state for them, but like other animals, they expire. But those who are so humble as to receive the soul that God has made now for man, out of His own Divine nature, which consists in Divine love and wisdom, righteousness and truth, and make their delight in it, they live for ever in that divine life, for then they receive the Messiah, who is the divine nature that was promised unto those that looked for him, (in the due time.) See 2nd of Peter, 1st chapter, and 4th verse. N.B., that when the epistle was wrote, this divine Nature, Messiah, was not communicated to any one. No; it was promised to be given in the fulness of time, and now it is given according to the promise; and this divine soul, or divine nature and true soul of man, is now here in Zion; the writer of this fulfilling what is written. The Redeemer shall come to Zion again: "Thus saith the Lord, I am returned to Zion, and I will dwell in the midst of Jerusalem, and Jerusalem shall be called A CITY OF TRUTH; and the mountain of the Lord of Hosts the holy mountain." Zech. viii., 3. Then, behold, the Messiah is the divine nature (that was promised) now here, dwelling in mean man according to the promise of the Eternal God, recorded in the Holy Scriptures, and this is the true soul of man, a living soul, the eternity, and immortality, that was promised unto the man that would, for the love of God, deny himself, and put off the mortality.

When this life, this soul, was first communicated to the earth, (I mean myself,) it is called man; and this is the creation of man truly. This is Gad, of whom it is said "a troop shall overcome him, but he shall overcome at last." This new and true soul is the Son of God, yet is overcome by evil, by false doctrine, fulfilling what is written in Hosea vi., 9: "As troops of robbers wait for a man, so the company of priests murder in the way, by consent, for they commit lewdness." By these, the soul, whose name is Jesus, in this stage of the work, is slain, is murdered, is crucified, so that it departs, and then is the agony and bloody sweat; then the human nature gives up the ghost, sinking into Death and Hell, which it then

conquers, and rises again from the dead, taking possession of the human mind in its majesty, power, and glory. Then is Christ risen, and become the first fruits of them that slept. Then is the above Scripture fulfilled in reality: "I am returned to Zion," &c. Then here is Christ Jesus, now in Zion. Here is the First and the Last, the Alpha and Omega, and this creation and revelation of Jesus Christ is expressed by the Letters of the Alphabet, (which we will show you bye and by.) Here you find the ghost or soul departing, but the returning of the Lord, soul, or ghost, is the Holy Ghost, the coming of the Comforter of Zion, who lost this glorious soul by sin; *i. e.*, by the overpowering of the spirit of uncleanness or falsehood, which were the old inhabitants of the human land or ground, or of the heart, which spirits are above called, robbers and murderers. The priests, because the falsehood is in the hands of the priests; and these are the Scribes, Pharisees, and priests that kills and crucifies Jesus. I mean the true soul of man. Messiah, in his first coming *in weakness; therefore he is sown in weakness*, but is raised in power; sown in corruption, but raised in incorruption; sown in dishonour, but raised in glory; sown a natural body, but raised a spiritual, transmigrating from one body or from one glory to another, in the dying and passing from death to life.

Now it is to this spiritual and new being of man, this soul generated immediately out of the Deity, that the first seven chapters of Proverbs are addressed unto; they are addressed to Him in His first coming, while His name is Jesus; while he is in the flesh formed in fashion as a man. Read these chapters, and see the commandments that were given him, which in his first state he was too weak to keep, and, at last he falls by the strange woman's flattery. The spirit of error, which you will find finely and accurately set forth in the 7th chapter, see last verse of it, and mark the words, for they show the depth of the fall of God's fair Temple, the Messiah, the living soul fallen into death. Then read the 8th chapter, and you hear wisdom calling him up from the grave, and discovering herself unto him, raising him from the dead, ex-

horting him to lay hold on her, for that she is the eternal life.

Then read the 9th chapter, and yon will find it declared that wisdom hath done or accomplished her work. She has raised up the fallen Adam, (the same is Jesus.) Wisdom hath builded her house ; she hath hewn out her seven pillars, she hath killed her killing, (i.e., she hath killed the corrupt nature, the Devil,) she hath mingled her wine, she hath also furnished her table, she hath sent forth her maidens ; and thus is come Messiah a second time, without sin, unto salvation, having killed death in his own death ; having put off the corrupt nature, leaving it behind in the grave, destroying Sammael Jazer-Ward, (i. e., corrupt nature,) the Devil. This was cracking the shell, Mr. Carlile, and now, behold, here is the kern-el, i. e., the better part, or man turned to be as God, knowing good and evil. Have you this, Mr. C., to give to the people? Oh, no, you never went to Moore, " the truth to know."

In confirmation of this we shall here pen an antient prophecy, said to be a conversation between Dan-iel and Cyrus, at Babylon, after Daniel had informed Cyrus of numerous things relative to the Israelites: he adds, But this is not all ; there is a mystery peculiar to our religion, of which I would not speak to you, O Cyrus, if you were not the anointed of the Most High, and His servant, chosen for the Deliverance of His people.

The Prophets mention two Advents of the Messiah : One in suffering, the other in glory. The desire of all nations * will, many ages † before his triumphant appear-

* The divine understanding is quite different from the natural understanding. Messiah was never the desire of all nations, in the literal sense, but all nations stand in a man, viz., him in whom Messiah is now made manifest, because in him all prophecy is brought together and fulfilled, and the divine nature was desired by the human, and longed for, and believed in, long before the revelation took place ; the creature looked for, and desired what God had promised. So the Lord, the Divine glory or light, was the desire of all nations.

† By the many ages in which Messiah lives here on earth in a state of humiliation before his triumphant appearance in the clouds, is meant, that for many years the pearl of Divinity, will be hid in the field of the humanity in the human ground or heart of the person appointed for Messiah to appear in, before a movement of the divine power will be

ance in the clouds, live here upon earth in a state of humiliation. He will expiate sin by the sacrifice of himself, before he restores the Universe to its primitive splendour.* God has no need of a bloody victim to ap-

perceived in the human heart, in order to its manifestation, or breaking forth, fulfilling what is written: "The Heir, so long as he is a child, differeth nothing from a servant, though he be Lord of all, but is (while in his minority) under tutors and governors until the time appointed by the father," shut up in ignorance of himself, unto the faith or light which is in due time to be revealed. The character of the person, in the divine science, is represented by the following figures:—1-44-1,000. The figure 1 represents the man, the 44 is his age, his state of minority or childhood, prior to the revelation beginning. 1,000 (the three 000's is the three first forms of nature, or the three days in creation, ere the sun rising; then there are three 0's or days more, which make the six days, when man is made,) represents the day of his visitation, prior to his gaining the true knowledge and divine understanding, ("a thousand years is as one day,") and this is the mystery of the hundred-forty-four-thousand, standing with the Lamb on Mount Zion, or the human nature standing in union with the Divine light or glory, in the Divine Philo-sophia, or science; forty-four years, the character lives in the world, no difference appearing in him from that of other men, but is living in a state of poverty, affliction, and distress, both of mind and circumstances; in mind he was in bondage to the fears of death from his infancy, and in circumstances perplexed and distressed beyond many, and all the difference that appeared in him was the more than common love for the Holy Scriptures, and his extreme desire to know them, and the author of them, which he sought day and night with the utmost eagerness and devotion, being vehemently driven thereto by the power within, faith that worked by love, but all was in secret; i. e., unknowing to himself, he was ignorant of the power within that drove him with such a burning love and desire to make Scriptural researches. This was his state of humiliation prior to his appearing in the clouds, i. e., prior to his appearing overshadowed with the clouds of glory. I mean being clothed with the Light of the word on record. This is what is meant by his triumphant appearing in the clouds, or second advent, (for N.B., the Divine Love and mind, and the human Love and mind uniting in Love, by wisdom, makes Messiah.) After his sufferings he rises in power, treading down the clouds of darkness, in which he was enveloped all his life-time, and he is clothed with the bright clouds of the Divine understanding, as it is written in Zechariah x., 1: "The Lord will make bright clouds, and give them showers of rain, to every one grass *in the field.*"

* By the Universe in this prophecy is not meant the whole visible frame or mass of material beings. It has, like the Scripture, a hidden meaning; this outward Globe never lost its splendour; it has as much of that now as it ever had. By the Universe is meant Adam; he is the creature of God, God's creation, and he lost his splen-

pease His wrath, but he would offend His justice, if he pardoned the criminal without showing his abhorrence of the crime. This is what the Messiah will do. The Great Emanuel, God-man, will descend upon earth, to show by

dour, glory, and brightness by sin, when in his state of innocent happiness, delight, and glory, he admitted an evil thought to enter his mind; he doubted, and looked back into the earthliness, then Paradise fled from him, and he returned to the dust. The glory departed, which was a spiritual inward glory that filled the mind, which in philosophic works is often represented by the Glory within a triangle, thus:—

this glory Adam lost by the spirit of falsehood getting the upper hand, and he fell under the evil world which he was made to govern; but the returning of the Glory, by the eternal wisdom, restores the Universe to its primitive splendour and brightness. Adam, or Jesus, therefore, died by sin. Sin slew him; sin broke the Order in which Adam, the world or universe was created and placed; then the criminal must suffer for this breach of order; he must now shed his own blood, i. e., he must suffer a mental suffering, (not bodily,) till all his blood was shed, or sweated out by the agony he felt, when the divine glory departed from him, and his eternal life was lost; so he resigned himself up to the hunger of the death, and the curse that always stood on record in the word of the Scriptures, for then the word was his enemy, and it demanded the Life of the disobedient, and it must be fed and satisfied with the Life of the Victim, which was his blood, and this was his being Obedient unto Death, even the death of the Cross. Adam's enemy was hungry, and he fed him, fulfilling that very command that was written for Adam, when he came into these circumstances. See Proverbs xxv., 21-22. "If thine enemy hunger, feed him; if he thirst, give him drink, for thou shalt heap coals of fire on his head, and the Lord shall reward thee;" (i. e., Thy Lord, Adam, shall re-Ward thee; i. e., he shall put thee back into thy former happiness in thy Ward, and he, the Lord, shall be thy glory; he shall be *the Day* of the Lord Jesus; (i. e., the Glory or Light of the first Adam.) Thy coal that was put out, or quenched, shall be lighted again with the fire of Love, when thou hast borne or given place to the wrath. "Dearly beloved, (see Romans xii., 19-20.) avenge not yourselves, but give place unto wrath, (bear the divine anger or chastening,) for it is written, Vengeance is mine; I will repay. Therefore if thine enemy hunger, feed him, (give up thyself voluntarily without a murmuring word;) if he thirst, give him drink;" for when the arrows are spent upon thee according to the Scriptures, (Deut. xxxii.,23,) then the divine flame will burn again in thy coal-black and sad heart, and by it thou shalt overcome the wrath and evil. Thou shalt heap coals of fire upon thine enemy's head, and the God of Love and wisdom in thy bosom shall still the enemy, and the avenger; and when thou hast sacrificed thyself thus, bearing the curse, the arrows of wrath will be spent, and then the last enemy is destroyed by thy sufferings. Then shalt thou arise unto glory and honour, because thou hast been the man of sorrows,

His sufferings the infinite aversion of the Most High to the Violation of Order. 'Tis thus that he will reconcile the Divine Justice and Mercy.

I see from far, that Day which will be the consolation of the just, and the joy of angels. All the heavenly powers, all the spirits who inhabit immensity will be present at this

(then,) and acquainted with griefs. Thou hast been killed, and thou must be made alive, for it is the accursed that must be crowned, thou. Dearly beloved, did'st disobey; thou wast deceived, therefore must thou be chastened, because thou art beloved, and thou must (by the chastening,) be brought to know the power of God, that he hath power to kill, and to destroy, and that he alone can save; so, as thou didst sin and break the order of thy creation, thou must endure the wrath and expiate sin by thy sufferings. Thou hast sinned, and in this act of thine, thou hast poisoned all thy unborn race; but by thy sufferings, thou wilt remove death, hell, and sin, not only from thyself, but from all thy race; all that shall be begotten by thy word, and be born into thy spirit. In thee they disobeyed; in thee they suffered; in thee they expiate sin; in thee they conquer; in thee they rise again, and triumph over death; and in thy completeness they are complete; and thy life is their life; thou art free, and so are all thy children, (see Hebrews vii., 27,) for in offering thyself a sacrifice to the wrath and curse, thou hast offered a sacrifice for thine own sins, and for the sins of the people, for in thee are all souls; therefore thy race are for ever perfected by thy One offering, for thou art the father of all man-kind, for in thee is the seed of all the future spiritual race; and because they are of thee, they are Man-kind; and as thou hast been Obedient unto Death, so now thou art come unto a body undefiled, (and the body is Christ,) having passed from the body terrestial to the body celestial, from Glory to Glory. Thus is the universe restored to its primitive splendour and brightness, and the face of the Earth (the face of the Man of Sorrows, that was so marred) is renewed. Now the Just is consoled, the fallen and bruised Adam is comforted, because his Glory dwells in Him, in majesty and power, having raised him up from his low estate; and his re-union with the Divine power and glory, is now expressed by a triangle within a triangle, thus:—

Adam having found his bone that he had lost, it is returned to him in pefection. So here is Adam and Christ, one person, yet two, because the Last is first, and the first Last, and the Son of Man o'er Israel Reigns. To this all prophecy pointed, of this it all spoke, and in this, all prophecy is fulfilled, (as it respects the Coming of the Son of Man in the clouds of Heaven, and sitting on the right hand of power,) and to be the Judge of quick and dead, viz., of good and evil; it is the wisdom that divides the sheep from the goats, and separates the tares from the wheat, and that brings the decrees for men and devils, that condemns wrong and establishes right; that condemns falsehood, and establishes truth, and that saves all that believe in him, and imparts unto them the Life that is eternal, (i. e., that is of God.)

mystery, and adore its depth. Mortals will see nothing but the shell and outside, the sufferings of a man of sorrows and acquainted with grief; but we shall be healed by His wounds. This is the Great mystery unknown to all Other Religions, because none but that of the Hebrews teaches what is due to the infinite purity of the Divine nature. Nay, the most just among men will, in this life, see only as through a cloud, the beauty, and necessity of that great sacrifice.

At length the Messiah will come in his glory, (i. e., in his light,) to renew the face of the earth, and restore the universe to its primitive brightness. Then all spirits in Heaven, on Earth, and in Hell below will bow the knee before him, and the Prophecies will be fulfilled in their full extent.

Oh, Cyrus, replied Daniel, you do not comprehend these truths in all their extent. Religion is not a system of Philosophical Opinions, nor yet a History of Miracles, or supernatural events, but an experimental science which God reveals only to those who love truth for its own sake. Men may admire its doctrines, and be struck with its prodigies, and yet be strangers to its spirit. To know its secrets and feel its energy, a superior power must descend and take possession of your heart. This happy moment (he adds) is not yet come, but it draws near. In the meanwhile, be content with knowing that the God of Israel loves you, will go before you, and will accomplish His will by you.

Make haste to verify His oracles, and return with speed to Persia, (2 Chronicles, xxxvi., 20.) Where your presence is necessary.

Daniel's assertion, therefore, in this work, is proved true, viz., that the Religion of which the Scriptures treat, is not a system of Philosophical Opinions, but an experimental science, whereby man is introduced into a new life and being, of which, prior to this work, he never tasted, nay, prior to this, the beings called men were not men, but merely images of man that was to come ; for there was no soul, truly, in them, till the infusion of the divine life into the human properties; for the true soul of man

is divine ; it is an emanation from the Deity, and a portion or spark of the eternal nature, designated in the Scriptures by the words Eternity and Immortality. This eternity and immortality is now come, and dwelling Magically,* and invisibly in the human essence and the divine; and is thereby become human, and the human become divine, according to that beautiful language of inspiration by Paul to Timothy, which foretold of this coming and power of the Lord. "Who," says he, "*in his time* shall show the only potentate. King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man hath seen or can see, and which no man can approach unto." Then, now his time is come, and we show this only potentate that is now come to reign by Divine Right. Therefore we give you no moon-calved opinions of the mere natural mind or reason, no false conceptions or conjectures, no mere natural philosophical notions, but we show you God-man ; we show you, Scripturally, how God and man has united in love and wisdom, according to antient prophecy; we show you this spiritual net work how God the Light is interwoven with the human love and science, so that one dwells now in the other, these twain making one new men, created by an experimental power and operation of the creator, infusing his spirit of life into the dust, by which man made of the dust becomes a living soul, and being made a living soul was capable of dying a spiritual or mental death, and capable also of rising out of that death again into the supercelestial, eternal, everlasting, permanent, glorious existence ; gaining, by means of the Divine power, that dominion over Sin, Hell, and Death, for which (Dominion) he was first created, but could not enjoy, till he fell and rose again, for it was necessary to let the created know that he was a creature, and that he was not able to stand in his state of innocence and

* As there is a natural Magic or science which teaches the knowledge and mutual application of active bodies to passive, so as to make many excellent discoveries called Natural Philosophy. So there is the Divine magic that teaches the knowledge and application of the active power, and spirit, and life of God to the passive mind of man, or the obedient mind, whereby discoveries are made of the true nature of God, and of his hidden Truths.

paradisiacal joy, by any innate power of his own, brought with him from the Dust, his original; therefore, to teach him his dependence upon his Creator, he was left to the power of the false imagination which overpowered him, and he fell under the power of the false impression, which was to him the curse, and what is called the wrath of God; not that there is any wrath or anger in God, (for he is one only good and love,) no, but God caused his Word to be written and recorded in the Scriptures as if it were so; as if he were an angry God, and a jealous or zealous wrathful Being. This was the trap that the All-wise God laid to catch his creature Man in, and by which to convince him that he is not a self-existent being, but that he is a creature, and must have knowledge from his Creator, and by him be supported; and it was as follows: The eternal and self-existent God caused the Scriptures to be written for innumerable ages past, in which writings, given by His inspiration through men and women, is foretold how and when he should create man, viz., in the fulness of time, (that's the time in which *the man is created;* those beings that have hitherto inhabited the earth, called men, are not creation,) therefore the Scriptures relating to this work of creation, were written before the world began, (i. e., before man was created,) wherefore you read these words, as a confirmation of this truth "in hope of eternal life, which God that cannot lie promised before the world began;"* i. e., God that cannot lie promised eternal life to man in the due time, and caused his promise to be recorded in the Scriptures long before the creation of Adam; for Adam is God's World, and his House too, which we shall show soon.

Then as the Scriptures have been written, and the Word has been on record such a vast number of ages back, even for innumerable ages, the rational animals (called men)

* If you understand here the visible Globe, or the whole mass of matter, and call it the world, and imagine that that is the world of which God speaks, pray produce the Record of God's promise that he made before the world began, who did he make it unto, and in what Book was it recorded? This you cannot show, and our truth must stand, for it is The Truth.

thought that the Scriptures were addressed to them, and they sat up religion upon it, and imagined that Adam was created some thousands of years ago, and that he sinned, and that they all sprung from him; and by his eating an apple that they have all had a sinful nature, and are all sinners by practice ever since, (a grand mistake this.) and men sat themselves up as priests, and taught this to the people all along, and thundered forth God-curses upon them, and has caused the people to live in misery, being under fear of a horrible damnation, and burning in fire and brimstone, &c., &c., whereas the earth produced the animal called man as it did all other animals, and grubs, only the being called man, had rationality wrought in him, thinking and reasoning powers, by which he was an image of God, or of God-man, that was in the fulness of time to be made or created. And the Spirit of God passed through vast numbers of these beings, giving prophecies, foretelling of the world to come, and the creation of man in the end of time; all this was done, before the world began, and God's promise of eternal life stood on record in the Bible long before the world began. Then, the time being come of which God's Word in the Scriptures spoke, he takes one of these animals and breathes into him his living life or breath, and this is Adam, the first man; and this person of course is affected with the same religious notions, opinions, and fears of Hell and damnation as all his fellows are, because these threatening of curses stand in the Bible, and he, like all others, applies them to himself, and lives in fear of torment after death; but when the divine life is breathed into him, it makes a Paradise within him, because the divine life lays hold of his former life and being, and confines it down for a season; and this is the meaning of an Angel coming down from Heaven with a great chain in his hand, and laying hold of the Dragon, that Old Serpent, called the Devil, and shutting him up and setting a seal upon him, &c.; and while his former rational life is confined down, Paradise * reigns in him, which is a kingdom of innocent delight. This lasted till

* No wonder that travellers and learned men could never find out where the Garden of Eden stood.

the mere rational life was let loose again; it arose and overpowered the Paradise, and the man admitted into his mind, his former notions and the fears he had from the terrible words of curses threatened in the Scriptures, and this was the disobedience, this was eating the forbidden fruit; he imagined again into the dust from which he was taken, and he fell under the power of the false imagination; he now imagined that now God would deal with him, that he would curse and damn him according to the letter of the word, as it is expressed in the Bible; and the impression was so exceedingly powerful, he having believed into the falsehood that it was, as I have said, as if God had cursed him, and as the wrath of the offended God lying upon his spirits and mind; he believed in the letter of the Word, and found true what the Scriptures say in another place, viz., "The letter killeth," for it killed Adam, and drove him into darkness, labour and sorrow, pain and agony, and inexpressible anguish. Then it was not God that poured any wrath upon him, but the false imagination, he not having the spiritual understanding of the written word; and this false view of the word, is called the Devil and the assembly of the wicked, (see Psalm xxii.,) the false imagination, and evil impression. But God let him fall under the power of the false imagination, even to the lowest Hell, from which the creature could by no means deliver himself, on purpose to show him three things in particular for himself, (first,) viz., that all the rational beings up to this time had no knowledge of God's recorded Word, that their belief and religion was all false. Secondly, that God has power to cast down and to shut man out of happiness, and to confine him in the prison of the outer darkness, and to keep him there so long as he pleased; and thirdly, that God alone has the power to bring up from death, and to redeem from woe and misery, and to impart to man eternal life, and I may add a fourth reason, viz., that it might be known what the Scriptures mean by the Devil, and Sin, and that it should be proved how sin slew the living soul, [whose name was Jesus,] how the false understanding of God's Word, destroyed Paradise, and

broke the order of creation, and brought man under curse and death, for the extinguishing of the Paradise in man, was the marring of Adam's visage; it was the giving up of the ghost and the death of the soul, and the descending into the grave or hell; and by this punishment God has shown his utter aversion to and abhorrence of falsehood, confusion, and disorder; and his redeeming of Adam from his awful and miserable fall, and giving him the knowledge of the Word, proves that the sin is expiated, and righteousness is wrought out for himself, and all that will of it lay hold; and now the sufferer, he that gave place unto wrath, going as a lamb to the slaughter, or as a sheep before the shearers dumb, without a murmuring word, enduring the curse and humiliation that he was brought unto; now he, by this, heaps coals of fire upon the head of his enemy, and how is that? I answer, the recorded Word in the Bible, in its denunciation of curses against the sinner, appeared standing against Adam, in terrific battle array as his enemy, and stood against him like a Host of Giants that could never be conquered, and like a wall infinitely high, that shut him out of Paradise, and that could never be leaped over, because he considered that as God had spoken it, it must be fulfilled, and thus he abode under the curse and wrath, while he was ignorant of the meaning of the Word, because the Word sentenced the transgressor to death and destruction, and to this the victim yielded with humble submission, seeing that it was his fate, and thus he lay exiled in his thinking from the eternal Providence, till wisdom came and informed him of the power that deceived him, which power was the Head of the Word as it stood in the letter; i. e., the falsehood, the false understanding; it interpreted the written Word wrong, and it is called the Devil; this was it that was the real sinner against God's Law, and it deceived Adam, and dragged him unto disobedience and evil; and this was the wicked and the transgressor against whom the Word, in its threatening stood; but Adam in his ignorance applied it to himself, and this made his sufferings infinite while they lasted, because God, the consuming fire, burnt in the black coal of the Spirit of

Darkness in Adam to consume the evil, and this fire burnt in him until he discovered the truth, viz., that the Word in the Scriptures was recorded to stand against him; that wrought the evil, and caused Adam's fall, viz., the Devil, or the false understanding, corrupt nature, or the Spirit of Darkness; this was the head of Adam's enemy, and now that he had borne the curse for his disobedience, he demanded of God, that upon his betrayer the vengeance should lay, and that God must raise him up (Adam, God's Son,) according to the promise; and thus he heaped his coals of fire upon the head of his enemy; and the fallen Adam gained the promised reward and blessing, promised to the man that would do this, viz., condemn the Devil and clear himself, and thus reconcile the Divine Justice and Mercy; thus the Son of God, Adam —or Jesus, it is all one—learned obedience by the things which he suffered. It was just in God to cause his disobedient son to pass under the rod, to correct him and instruct him, and by this experience to bring him into the bond of the covenant, and to give him the mercy promised. See Psalm xvi., 10, also Psalm lxxxix., read from verse 18 to v. 38.; and it was just and merciful in God to grant the request of his Elect, viz., to avenge him of his adversary., see Luke xviii., 3., and deliver the deceived and fallen Adam, and to prove to him that God is Love, only that this experience must be gone through, to prove that there is a God, and that his Word is Truth, and yet that man had no knowledge of its true meaning; but by this experience the whole is revealed and discovered, and life and immortality brought to Light; and to prove how by the Death of the Son of God Satan is destroyed. This subject is strongly illustrated, set forth, and foretold, in a Dream given by the Spirit of God to J. Southcott, recorded in her Book of Letters. page 98. She says, "I dreamed I was at a pump, and all on a sudden the boards burst open. I ran backward, fearing I should be hurt; the well was full of water, and gushed out as a mighty stream. I stood in confusion looking on the water, and saw a large fish run out of the well in great haste, and dirtyed the water, and then ran among a heap of stones. I cried out they

must kill the fish, for he had a serpent's tail. The form of the fish was like a plaise or sole, and about a quarter of a yard in breadth, and about a yard in length, but the tail which it had was like a serpent, and appeared to be about three yards in length. A man took up the fish; I said, they must kill it, for the serpent would sting him; the man then put it down, and struck it twice on the head, and the fish died.

"Strange (she says) as this dream may appear, it was thus explained to me:—The fish was a type of my father's death, (the spirit meant Zion, using her father as the figure, and the tail was a type of the Devil, that fastened himself to man; but as my father's death was compared to the second coming of Christ, (meaning that when the creature, Zion, died unto sin, obeying, then comes Christ the second time, taking possession of the mind, in his power,) so the serpent was showed to me, joined to my father's death; because the serpent would be destroyed at Christ's second coming." Here it is plainly shown how Christ died to destroy Him that had the power of death, which was the Devil, and how the creature, who was all his life-time in bondage to the fear of death, is delivered from the bondage of corruption, and brought into the glorious liberty promised; and it shows that it is the human self-hood in Adam, represented by the fish, that is the sacrifice for sin, and is consumed by the consuming fire. The fish therefore was killed by the man, struck on the head twice; this man represents the Word, (as Adam understood it—Moses;) this was smiting the rock twice, see Numbers xx., 11; the first blow brought man to death, the second was the death of the serpent.*

This sacrifice of Christ's-self is further represented in the Gospel by John xxi., 9: "As soon as they were come to land, they saw a fire of coals THERE, and fish laid thereon, and bread." If this had not a spiritual meaning, it would be a very curious thing to understand in a literal sense. Fish might be put upon a fire of coals to broil, but why should bread be laid thereon also? But it is a figure, (the whole chapter is figurative;) the fish represents the

* See the two O's in the first of this letter.

human self-will, self-hood, or corruption, and the bread represents the Eternal Spirit, through which the Son of God offered Himself without fault, to God, (see Hebrews ix., 14.;) i.e., He endured the sufferings without laying any blame to God, or murmuring or questioning His wisdom, or charging God foolishly. How much more, then, shall His wisdom (His blood) be effectual now to the cleansing the mind and understanding from dead works than the wisdom of men, the moon-calves or false conceptions of mere earthly reason or understanding, which are the dead works of men's invention, and the works of the dead, and all their doctrines, their conjectures, and their false conceptions; these are the assembly of the wicked, that caused the death and sufferings of the Son of God; yet it was designed that He, by His sufferings and death, should be the Death of Death; and so he is; and all that believe in the Son of God, live for ever.

Mr. Carlile strives to make void all this experimental work, and wants to gull the people with a few philosophical notions, outsides, shells, husks. He has taken the liberty of advising me, and now I will take the liberty of giving him a little advice, i. e., to let the Scriptures alone, and not attempt to tread that ground till he takes his shoes off; keep to your own political work, Mr. C., and trespass not upon holy ground, for you know nothing of its sacred tracks, its green pastures, or its rivers of delight.

Mr. Carlile explains the Church thus:—"The Church implies all the uses that can be made of letters and figures for the improvement of the human mind. It is the House of Alpha and Omega, the House of the Alphabet, the House of Letters.

I acknowledge there is a degree of natural philosophy in this, of Mr. C.'s explanation, but it is what the Spirit of God calls (in the Scriptures) philosophy and vain deceit, after the rudiments of this world, and not after Christ, of which we are told to beware. What an explanation of the word "Church" is Mr. C.'s; all the uses that can be made of letters? what understanding is there in this? He means that mere natural learning is the Church, from the Horn book, we suppose, to arts and

sciences, and all that; but I can tell Mr. C. that a man may get all that and be no Church; we had better take the Scriptural meaning upon the point: Colossians i., 18. Here the Spirit of God says, that the church is the first-born from the dead; that among all things he might have the pre-eminence, and the Eternal Spirit, Christ, is the Head of the Church. Then the church is the human nature, in whom Christ dwells, and the Head and the Church are one body. Now by Hu-man nature, I mean A Man with the holy name of God (Hu) wrought in him by the power of the creator; then a man is Hu-man, i.e., God-man, when by the power of the Great Creator he gets imprinted in his heart all that is signified by the Letters of the Alphabet; then that man is the Church of God, and the House of Alpha and Omega, that is, the Beth or House of God, the House of the First and the Last, the beginning and the end. It is not the Letters that can be the House of Alpha and Omega, neither is it all the learning contained in the Letters, or derived from them, that is Christ or Salvation, or the Deification of the Hu-man character; if that were so, there must have been thousands of God-men; but no; such ideas are of the below, of the lower region; the very highest of their attainments, and their highest and deepest comprehension has no spiritual life in it. I say to all such, Ye are from below, I am from above. But what does Mr. C. mean by Alpha and Omega? He says the Alphabet is the House of Alpha and Omega, when it is well known that he denies that Alpha and Omega. Let us look in Revelations xxi., 5, 6, and 7. "And he that sat upon the throne said, Behold I make all things new; and he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. NB., He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Then the speaker is God, the Alpha and Omega, the beginning and the end, and He speaks to a man. But is there beginning and end to God? No, surely not; but

there was a beginning to the manifestation of himself in Zion, in the Person appointed for the manifestation ; there was a moving, a beginning, and a putting forth of the Divine power in the human mind, in order to transmute the human properties, and change them and make them anew. Alpha is the beginning of this divine philosophic work of generation and regeneration· Alpha is the generator, and Omega is the regenerator. Alpha is Jesus, Omega is Christ, and these two powers of God, powers of divine knowledge (experimental knowledge) revealed, or rather, we would say, transfused into the human properties, makes Shiloh. Shiloh is come, of whom it is said above, 'I will be his God, and he shall be my son," because it is by the holy name Jesus Christ, that the man overcomes mortality, and puts on the divine name, and stands in the divine love and wisdom, becoming One with the Alpha and Omega, bearing also that holy name. Then God is my God, and I am his son ; and here is the work to prove it, and here is the Scripture that testifies it ; and whosoever denies this must deny the Scriptures and the power of God. " He that overcometh shall inherit all things, and I will be his God, and he shall be my son ;" i. e., he shall be my book, in whom I will write all things. I will write upon him my new name ; in him shall all fullness dwell, for he is the house and dwelling place of Alpha and Omega, and his name is Israel, for as a Prince he has overcome himself, and has put on the Lord Jesus Christ, obeying the command, " Put ye on the Lord Jesus Christ;" and if the Lord Jesus Christ was never to be put on, why was the command given in the Scriptures ? Jesus is the love, and Christ is the wisdom ; and these two powers being laid hold on by the human mind, and put on. Then the Tabernacle of God is with men. The Lord is here, fulfilling that prophecy by J. S., " When I as Prophet, Priest, and King, do in this lower world appear, as very man, I will be here. Again, by the same : " The third, in the Trinity, I say, is Man ;" i. e., Geber * the Man of God or of

* Geber, we are told, was the first great Alchimist ; the name signifies " A man ;" then be assured that it is the man that God created, is meant ; he only can transmute the dark and hard mysterious parables and sayings of prophecy into silver and gold by opening them.

science, (divine science; and this is the Abraham, Isaac, and Israel of the Scriptures. These three are the Son, and sometimes called the Sons of God, but the three in one, is the very Son of God. Is not Adam called the Son of God, (see the last verse in the 3rd of Luke?) and is not Christ the Son of God? Certainly: Then where is the difference? only one is the first degree of the incarnation, (the same is Jesus,) and Christ is the end or completion of the work in man. The first man, Adam, was made a living soul; the last, [Adam] a quickening spirit; that is to say, Adam is first made a living soul, and at last he is made a quickening spirit. The true philosopher's stone, or powder of projection, or universal seed, [which is God, or an emanation from God, the seed of deity called spiritual life,] is put into the crucible of the human being, and dropped into the melted * metal of the human properties, and they are changed from earthly to heavenly; they are transmuted, † converted into another substance; the old is made new, translated. I trust that this will be understood, for this is how God [the Word] becomes man, § and this is how the man becomes God's Son, as you see above, before quoted: "I will be his God, and he shall be my Son." Yes, and we will say

* For this spiritual melting of the human elements, see 2 Peter iii., 10, 11, 12, and 13.; also Psalm cvii., 26; Isaiah xiii., 7; Isaiah xxii, 14; Psalm xxxix., 11; Isaiah xxiv., 3; Amos ix., 5; Judges v., 9.

† There is a Doctor now in Shrewsbury, viz., Dr. Williams, gone to work to transmute metals into gold and silver. Much is said in antient philosophic works about this business, but the Philosophers were Prophets, and what they say about this is spiritually to be understood, and not literally. It relates to the spiritual work mentioned above, the same as the Scriptures. Lead, and iron, and tin are used as figures to represent the old nature, the dead, corrupt, and hard state of it; but in the due time it is transmuted by the power of God, into spiritual and divine, called silver and gold.

§ Alchimy (we mean) is the figure, showing how the spiritual work of renewing man in the spirit of the mind, changing his being, is performed by the Great and Spiritual Alchymist, the Creator. The natural Alchymists have been studying for innumerable ages to transmute different metals into gold and silver, but we have not seen any of their productions. They will make gold and silver out of lead and iron when the Bishops and Priests learn at the Universities the true explanation of the Scriptures, and not before; and Shiloites will judge when that will be.

something still more alarming to the scriptorions of the old school, viz., that this is the only begotten Son of God; the Son of God with power, according to the spirit of holiness, by the Resurrection from the Dead; and all that receive His Word, become Sons of God, because the Word is God; and this treasure is put into the earthen vessel, that there might be now the race of sons begotten by the Word; and the excellency of the power is of God, and not of man. With respect to what Mr. Carlile says of the Alphabet, it being the House of Alpha and Omega. It is a good outside truth, but we must know something more about it than outside or surface. What does the Spirit mean, and who does he speak to when he says "Ye are God's building?" I answer, the womb-man (commonly called woman) is God's building; and this is what the first man is, a womb-man, having the power to conceive life, which at last shows itself in the human form (of the mind) in knowledge, righteousness, and truth, an instrument made to display, set forth, and make known the wonders of the creating word, in the creation, preservation, and redemption of man. God builded a woman, (out of Adam,) so the Hebrew reads—not made—which means, God builded him up in wisdom and spiritual understanding. "Ye are God's building;" so that spiritual understanding and divine wisdom is Adam's true Helpmeet; this the man has given him for a spouse, ever to sooth his sorrows and soften his cares and griefs; and she is so charming and so delightful in her demeanour and carriage towards him, that when he looks upon this kind bosom friend, his sorrows are all turned to joys. "Ye are God's building." Now "ye" implies two at least. It does, and it stands for Adam, with his spouse, which is one man, a perfect man, or man by experience initiated into the sweet and glorious science of divinity, which is Man's House, not made with hands; i. e., not the cobweb notions of those who have not the experience but as Paul expresses it, a House not made with hands, but eternal in the Heavens; and this House all may have that will give up their old building of opinions, wrought in the place of dead men's skulls, (Golgotha,) i. e., their dark hearts, the

very place where the Living Light, Christ, was crucified. "*There they crucified Him.*" And as the divine power (I mean the scientific, spiritual, divine life and knowledge) is now become man's everlasting, and eternal Man-Sion, so God delighteth to make His House in the loving and obedient heart, that was tried as gold in the fire, and who resigned all other loves for His love; therefore they dwell in each others love, fulfilling what is written: "We will come to you, and make our abode with you." "I will never leave thee, nor forsake thee." "My delight shall be with the sons of men." Again: "I will dwell in them." "I will dwell in the midst of them for ever." We find, then, that Man is God's House, and God's building; i. e., when he is built up in the universal love and knowledge, when he has fulfilled in him that Scripture, "Ye have an unction from the Holy One, and ye know all things, and need not that any man teach you." No need of Parsons now. Then the letters of the Alphabet are figures which express how God's House, the House of Alpha and Omega is built, and to show of what materials it is composed; showing that it is composed of the creating word or breath of God, and the human love and science tempered and mixed together by the Divine Builder, who by his power builds man up a spiritual house, an habitation of God, through the spirit.

A.—Adam, made of the dust of the ground, or Alpha, (beginning.)

B.—Breath.—"God breathed into him the breath of Life, and Man became a living soul.

C.—Christ, the Light shined in the darkness, and the **D**-arkness comprehended it not; the creature in whom the creating word began to move comprehended it not, for the sun was not risen till the fourth day; and A B C expresses the work of the three first days, or what was done in secret. See the following Scripture out of Psalm cxxxix.: "My substance was not hid from thee, when I was made in secret, *curiouslg wrought* in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfected and in thy book, all of *them* in continuance were fashioned, when as yet, none of them."

E.—The beginning of the sensibility; that is to say, the mind discovers or feels within itself a supernatural power and working; nature seemed giving way, moving wonderfully, and dividing asunder, as if something great and marvelous was struggling to be brought forth, as if a birth was presently to be; it was the Effluence flowing or running out of the divine wonder working spirit in the human mind, because God was about to manifest himself therein; and by this working a house is made in the mind for the sun, moon, and stars; a firmament is made; i. e., the mind is formed for the reception of the first Adamical nature, signified by the sun, moon, and stars; the sun the male, the moon the female, and the stars their offspring. The numerous lights that were to shine forth in the end, when God and Man should be united in love, of which the first Adamical glory was the image, figure, or emblem. This first Heaven was to pass away; i. e, this first creation; for they were but for signs, for seasons, for days, and for years; i. e., they were signs of future glory, signs of Christ's glory. You read that the moon should be astonished, and the sun ashamed when the Lord should reign in Mount Zion, and before his antients gloriously. Surely no one could imagine for a moment that it could be the literal or natural sun and moon that should be one ashamed and the other astonished? Yet you that say you believe the Bible, how will you prove that the Bible is true, if a time was not to come that the moon was to be confounded and the sun ashamed? and if it is not the natural sun that is meant, pray tell us what is meant; but you cannot; therefore you must see it aright. It is Adam, with his Eve, is meant; the first creation of man, or the first generation out of God, or the first manifestation of the Divine power, which first must fall, and die, and pass away, that there might be a new Heaven and a new Earth; therefore you read of them in Matthew xxiv., how this first creation was a sign of the last, a sign of Christ's coming.

Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken, (i. e.. the powers of the first

creation should be shaken, Adam should fall,) for that is it of which the Scripture here is speaking: "Then shall appear the sign of the Son of Man in Heaven;" and then shall all the tribes of the earth mourn. By the Earth, Adam is meant; and by all the tribes of the earthy man is meant mourning, famine, death and woe should now be manifested through and throughout all the properties of created nature; and this was to take place in the first Adam, and was immediately to precede the coming of the Son of Man (Christ) in the clouds of Heaven, with power and great glory; for all this is a spiritual visitation to a human being, the coming of the Lord in two operations, or two degrees of divine and spiritual experimental knowledge, so that the letter E in the alphabet represents that the mind begins to discover the moving of the Supernatural Power and Spirit of God in itself, which brings the mind into great anxiety, like an anxious berth; indeed, it is the travailing of nature to bring forth creature; the mind does not as yet comprehend what God is doing, but it has an eye wholly to a life that was to come, and its faith goes out after that glory that was to be revealed; the faith is expressed by the letter F, and the object of it by the letter G. Now when it came to this pitch, that the human mind, by the power and working of the divine creating Fiat was wholly taken up in the wonder-working wheel of the Eternal Will, then a blaze of glory burst forth in the human mental properties from the incomprehensible Deity, which caused an entire cessation of all things of yesterday, or the former state, for this was Paradise; it was the state called to-day, (for there is yesterday, to-day, and to-morrow in the divine work.) This was the first Sabbath, and a sign of the eternal and everlasting Sabbath, the future heavenly inheritance; but as we have said, this state, these heavens must vanish, and this man must fall, fail, and die. But here you see the first and last three days of the creation of the first world, (Adam,) which are the six days; and now the work of the creation of man being finished, he is come to his full time or age, (i. e., 33, or six days;) that he must die, for he was born to die, and depart because he is to rise through

death, to the superior life, viz., Christ; therefore you may plainly see that this is a spiritual work; and this is Jesus that we are speaking of—the same is Adam, the Son of God—come in the flesh, encompassed with earthliness; nay, he was the earthly man, and was imperfect in this Adamical state; i. e., he had not spiritual knowledge, and he must learn obedience by sufferings; and if he must learn obedience by sufferings, it certainly implies that prior to the sufferings, he was not so wise as after the sufferings are gone through, he is wiser by having suffered, and he learns to be obedient to the eternal mind and will, which is the proof that he has grown wiser; he would have obeyed before had he been wise enough; he did not want for disposition, but he lacked wisdom; for in the Psalms you hear him say, how beastly, foolish, and ignorant he was; certainly, so it must be, or how could it be said that the divine principle became man.

Well, now he is come to his full age, his first state is complete, the six days' labour is gone through, and we see him in Eden; his bone or rib, i. e., wisdom was in him, but hidden from him, and now he must be put to trial how he could stand without the manifestation of wisdom, the falsehood, which was the natural occupant of the human mind, and which was confined down while the creation work was performed, and till it was completed, was now let loose, and it presently overcame him, and he was then crowned with thorns; all the Powers of Darkness assailed him, Paradise fled from him, and the principle of self-wisdom arose aloft in the humanity, and stood between him and Paradise with a flaming sword in its hand, that turned every way to keep the way of the Tree of Life. Here you see who and what that cherubim was, and the flaming sword was the Word of God on record which cursed the disobedient; it turned every way, and met him in every thought with a curse. and he had not wisdom to stand against it to turn the edge of it from him; so he fell unto the death under the wrath, and then he cried out "My God, my God, why hast thou forsaken me?" then "he gave up the ghost," the soul departed, and death was finished. This is it that was

finished; the Powers of Darkness had done their utmost to the creation of God; then the mind descended into oblivion, all was lost. Man went to his long home, and the mourners went about the streets; the silver cord was loosed; the golden bowl was broken, and the pitcher was broken at the cistern; man returned to the dust, and the Spirit to God that gave it; now you see Adam the Son of God laid in the silent tomb. Hell, signified by the letter H, which immediately follows the G, but Heaven was in all this, still signified by the same letter, H, for the light was hid in the darkness, even as our natural day is hid in the night, and the night hid in the day. In Adam's day in Paradise, the night was hidden; but that day must decline and pass away, and the night of darkness come upon him unlooked for by him, for it must be proved that the man was dead to knowledge, so night came on him, and his feet stumbled upon the dark mountains; he looked for light, but behold it became gross darkness; the moon was confounded, and the sun ashamed; but now, as the night arose out of the day, and ended Adam's day in Paradise, so now out of the gross darkness, Death, and Hell, into which he fell, the everlasting eternal day must arise. But now you see him fallen, and none to help; he was comfortless, and now was the time that the Comforter came unto him to bring all things to his remembrance that God had formerly said to him, and done with him, and unto him; and he by the light of wisdom that now appeared unto him, looked back and remembered all the work that was done in him by the Divine Power, and he saw how perfectly the Scriptures were fulfilled in him in all that he had passed through, and he saw that he was the Son of God that must thus be made, must ascend to Paradise, and must fall therefrom into all these sufferings; and seeing this, the rocks rent, i. e., the stony heart of unbelief began to be rolled away, and the Grave or Hell began to give way, and the hinges of the prison door began to creak, and there was an opening unto life; now the graves were opened, and the dead bodies of the saints arose; i. e., the slain life arose from death, and went into the Holy City; i. e., it appeared again in the crucified

Jesus; the veil of the temple was rent in twain from the top to the bottom, i. e., the true understanding appeared, the veil of the types figures, shadows, and images, and allegories was rent, and the substantiality appeared: then was the Resurrection signified by the letter **j**, a very significant character. Man crowned with Life after going through Death, as it is written: "Be thou faithful unto death, and I will give thee the Crown of Life:" therefore you see the dot over the *i*. The next letter is **J**, to signify that the holy name "Jah" (i. e., he that is, is now seen and known by the human mind, which, by the fiery purgation, was now purified, and so is fulfilled in it what is written: "Blessed are the pure in heart, for they shall see God." In this word "Jah," is a feminine idea, and applies to the hidden wisdom revealed or made palpable, so that the person sees God in himself, feels, and tastes the sweet and glorious power, fulfilling again what is written "God is known by the judgment which he executeth:" and now at this stage is fulfilled another grand prophecy recorded in Jeremiah xxxiii., beginning at verse 14: "*Behold the days come, saith the Lord, that I will perform that Good thing that I promised unto the House of Israel,* (the House of Alpha and Omega,) *and to the House of Judah. In those days, and at that time will I cause the branch of righteousness to grow up unto David,* (or Jesus,) *and he shall execute judgment and righteousness in the Land,* (viz., in the human mind.) *In those days, Judah shall be saved, and Jerusalem shall dwell safely, and this is wherewith* SHE *shall be called,* THE LORD OUR RIGHTEOUSNESS." Then seeing that the lovely helpmeet for man (wisdom) hath now compassed the man, The Kingdom of God is come, signified by the letter **K**, the kingly power and authority is established, the dominion over all evil, for which man was created at first, but obtains it at the last: but this could not be obtained, nor the Omnipotence of the power and life proved, unless the created being was left to fall under the power and dominion of all evil. Then the Omnipotence of the power and wisdom is proved by the returning of the life, that was lost, and by its power in the human mind, saying to the

mountain, depart, and it departs; and the prison doors where the man was confined burst open, and the Hell turned into Heaven: behold in Isaiah lxiii., Adam beginning to arise out of the fall, appearing from Edom clothed in red, (i. e., with all evil upon him;) but now he puts on strength and begins to travail in greatness, disdaining any longer to lie under the charge of evil; now he puts on fury, for he looked, and there was none to help; he wondered in amasement, and there was none to uphold; and now what does he? He laid hold on the arm of strength, viz., the promise of restoration made by the Great Eternal to man, and he boldly demands his liberation as the justice of God, that had promised, and as he pleads, life began to flow in, and death receded; power Omnipotent now was operating in the human mind, and he went on treading down every thought and imagination, and every false light that would arise to oppose his march to Heaven, for the day of vengeance was now in his heart for all that he had suffered by means of the power of darkness, and now he crushed them everywhere, as with massy bars of iron broke the potter's brittle ware; now he treads down the people, the sinners; i. e., the false lights that deceived him, and caused his fall, for his light was come, as it is written: "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;*" so he went on conquering until he was enabled to adopt the language of the 7th verse of this chapter: "*I will mention the loving-kindness of the* LORD. *The praises of the* LORD, *according to all that the* LORD *hath bestowed on* US, (meaning Adam and Eve,) *and the great goodness to-Ward, the House of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses.*" Then the Lord is here signified by the letter L, which follows the K. Here is the King of Kings, and the Lord of Lords, who only hath immortality, dwelling in the light that no man can approach unto. This is the only potentate of which the Scripture has so abundantly foretold and set forth his coming, now hath his dwelling in the human mind, having cast out the Prince of this World, viz., Lucifer, the false light, is cast down, and the Divine Majesty

rëigns in the understanding, the Majestic Spirit of Truth, signified by the letter **M**: and now the kingdom rules over all; this is the Kingdom of God, and not of Man; the Manifestation of the Father, the Son, and the Holy Ghost, or yesterday, to-day, and to-morrow in the human nature, represented by the three Lords mentioned above, from Isaiah lxiii., 7; and the Trinity is represented by the letter **N**, which is the triple *i*, in whom all fulness dwells, represented by the letter **O**, which is the circumference or fulness of the triple *i* or N, meaning the world without end, the world of holiness, the word made man, the Prince of Peace, signified by the letter **P**: the Last Adam the Quickening Spirit, signified by the letter **Q**: and this brings in the Royal Throne of Judgment, the Royal Priesthood, the Holy Nation; i. e., man made holy, brought into the holy life by the process briefly described herein, all through the peculiar people, the peculiar wisdom and work of God in the human nature, which puts man in possession of that peculiar wisdom, righteousness, and strength that so long was promised and recorded in Holy Writ: and this being now wrought, it sets forth the praises of that God who promised that He hath fulfilled, according to his promise; He hath called man out of Darkness into His marvelous light, which was so abundantly foretold in the Scriptures that he would do when time came to its full; and this kingly power and spiritual dignity and royalty is signified by the letter **R**: Riches and Righteousness durable, an inheritance incorruptible, undefiled, and that fadeth not away; which is for all that will put their trust in this Saviour; that is thus made manifest to save to the uttermost all them that come unto God by Him, for through great tribulation the first Adam has passed into the kingdom, and has put on the garments of righteousness, i. e., the Divinity, consisting of spiritual light and power, whereby victory over all temptation, Sin, Death, Hell, or the Grave is proclaimed throughout Heaven and Earth. Then is the Saviour come, in power, might, majesty, and glory, sitting in judgment on his royal throne, separating the tares from the wheat, showing the evil and the good, and displaying in the Word of

Truth the Love of God which passeth knowledge. The Love of God to Man and his character is signified by the letter **S**, the Saviour, Son of the Father: **T**, in Truth and Love. Note—The letter T forms the cross, to signify that the Word given in mystery (the Father) not being understood by the human mind in the Day of Visitation, formed the Cross whereon the Son of the Father was crossified or crucified. as men commonly say, but this cross died by the death of the Son, and now the cross is no more in the human being; no more the darkness crosses the Divine Light, because the human mind, by the passing through the experience described is brought down to meekness and humility, putting off the Old Man, and putting on the new, it has put off self, and put him on that is more honourable, viz., the princely power and wisdom; and so there is Unity signified by the letter **U**; and by means of this union or marriage of the good and the true, (i. e., of the Divine love and wisdom, and the human love and science,) or of Heaven and Earth, or of God and Nature, it is all one thing; the letter U expresses this union, and the **V** is only to represent the sharpness or quickening spirit and power of the Word, because of the union of God and Man. So the Word, coming forth from the Lord in Zion, is the vivification of those that hear, because the Word is Divine-human, and gives the life of the same quality and kind to those that receive it, as it is written, "*As many as received Him, to them gave He power to become the Sons of God.*" So the letter V expresses what is come by means of the union as above mentioned, viz., that God, the Word, and Man, in whom that Word is built up, are become one: and this is expressed by the letter **W**: and thus Christ is come, which is further expressed by the **X**; for God and Man, thus united, make Christ; i. e. to say, by the union the true light, and real and true life of man is come, called Life Eternal, "*This is Life Eternal, to know Thee, the only true God, Jesus Christ, whom thou hast sent.*" So here is the Tree of the Knowledge of Good and Evil, become the Tree of Life to Man, expressed by the **Y**, the lowly Yew-tree. The Love was first lost or swallowed

up by the anger, but now the anger is swallowed up by the love: the light was lost in the darkness, but now the light is found, and mortality is swallowed up of life: but both light and darkness brought into one, (only the light predominating and reigning above the darkness holding the darkness for ever captive,) makes the difference between the old world and the new; in the first creation the Spirit of God moved, and brought forth the fair work; but the powers of darkness, i. e., error — the power of all error — the midnight of error predominated, and the work seemed lost, but the slain life rose again out of death, and took the oppressor, i. e., the spirit of bondage, captive, and all his host; fulfilled what is written: "*Thou hast ascended up on high;*" i. e., thou hast risen above the clouds, thou hast trodden down strength, thou hast overcome the powers of darkness; thou hast taken and hast led captivity captive; the ugly Vulcan is now a prisoner evermore to the lovely and bright Venus; her charms and virtues are stronger than his, and he can never more strike up his fire with his great sledge-hammer wherewith he struck the iron when penetrated by the fire; but it was all to bring it to a right form: but now that work is done, and Vulcan works no more, and Venus rules in her love, with her sun and sister Sophia: and thus Zion is established, of whom it is said "This and that man was born in her." Glorious things are spoken of this City of God: and this City of God and Truth is expressed by the letter **Z**, (see Psalm xlvii.) Here in Zion, (i. e., in the science, in this Divine science, revealed and opened and wrought in the human mind of the chosen servant,) was the first and the second, or last man born. This and that man was born in Her, and it adds, The Highest Himself shall establish her, and this was what the Spirit foretold in Romans xi., 26; "*Out of Zion shall come forth the Deliverer.*" Mind, he points to a future time; future from the time in which the epistle containing the prophecy was wrote (of course) this is quite plain, but it was never known what was meant by the word Zion, all the religious sects have called their societies, (because they

profess to be Christians,) Zion; but they have no right to the title; it is a robbery and a gross perversion of Sacred Writ. Zion is a divine science or wisdom wrought by experience in the human mind, in which person evil is first incorporated, and then the good; and the experience of both gives knowledge of both; which two powers at last are made one, because evil could not be known without good, and good could not be known without evil; even as the light and the darkness is in nature, without darkness you could have no idea of light, and without the light you could have no idea of darkness; so that the opposites give knowledge; and in the spiritual or scientific world, good and evil when both are known, by experience, they make one perfect good; for what is called evil is only God hidden, and the good is the wisdom that was hidden in the Word, (I mean the recorded Word,) worked out by the spirit's operation, and made visible in the mind, and expressed in and by the word of the instrument, who, because of this revelation being in him, and by him, is called Zion, bearing the name of the Divine Science, in which he is born and made spiritual—a spiritual man—"*And the Lord is that Spirit;*" and because the Lord is here, there is liberty, and there is the Word which profits. The human being, then, by the spirit and wisdom, prophecies; i. e., speaks to edification and comfort, because the Scriptures are, through him, opened and explained, and the stumbling-blocks made by the mysterious language of Holy Writ removed out of the way of those that would come to Zion. Zion, therefore, is comprehended under the two names recorded in the 11th of the Book of Numbers, viz., Eldad and Medad. The first signifies God's beloved; and the latter signifies measuring, or the waters of the beloved. Now these two are only one person, viz., Zion, the chosen or elect, or God's beloved one; and now Medad signifies the spiritual work done in him, here the Spirit rests; read Numbers xi., 24 to 31; read also Ezekiel xlvii., and you will see those waters which Eldad is brought through; three degrees by measure—first to the ancles, then the knees; then waters of the loins, and then they were waters of swimming—and these signify the degrees of the reve-

lation, and answer exactly to the way and manner in which we have herein set it forth; for this chapter speaks of the same work, only in another figure. The first degree of the waters, answers to the first three days in the creation; to the knees, answers to the next three days, when the first creation is complete, signified by the waters of the loins; but after this measure is all measured out to the human nature, then after that he swims; there is no measuring the infinity of the Scriptural understanding that is obtained by the experience. "*For He whom God hath sent, speaketh the Word of God; for God giveth not the Spirit by measure:*" (see John iii., 34,) i. e., there is no confinement, limits, or bounds to the knowledge of the mind made spiritual by this experimental science; so that it might be said, *hitherto shalt thou go, and no further.* No; bounds were set for the man at first—his line was measured out, but he went beyond that line, and then he fell into the hands of the Living God—and that was a fearful place to fall into—(says the Word,) and so it was, for the man was lost in the deep abyss; he wandered in the wilderness then, a solitary way, and found no city to dwell in; but it was necessary to exercise him thus, to show him how exceeding great the power of God is beyond man's. God found him (it says) in the waste howling wilderness, (yes, for he could not find himself,) and then he showed him *the Path of Life;* so now he being brought into life, in that life he swims; and the river is God, without measure, limits, or bounds, but perfect *liberty,* and an eternal and everlasting increase of light, power, and virtue, because time is passed away; time is no longer in Zion, but eternity. The state of Adam at First is Time; but the state of Adam at Last, is Eternity. Now it is said that Christ came from God: Well, that's true; so he did: and cannot we find another that came from God? Certainly: "*There was a man came from God, whose name was John.*" Then there were two men who came from God? and if they both came from God, what difference can be in them? which of them was the Saviour? Now to view these as two persons that made a visible appearance in the world 18 centuries ago, is not the wisdom of God, for

there were no such persons. John is Adam, in the first creation; an invisible man, a power, a knowledge wrought by the Spirit of God, an experimental science, a Baptiser unto Repentance, a goer before or a preparer of the way to the Eternal Life; a work performed in the human mind, which brings it to a state whereby it is capable of *turning to the Lord*, (or of becoming the Lord,) for that is the *real repentance*. So the first state decreases and passes away, or is absorbed in the Last, and both are one; for Christ is only John risen from the dead, after being imprisoned and beheaded in the prison. Adam fell into the prison, Hell, and in that prison he had the Head that ruled him, viz., Satan, cut off by the axe of the Word; for the charge of sin was brought against the power that deceived; and so the Head was laid in the charger; and then the Resurrection of the Dead took place. Christ, the Lord from Heaven appeared; the true Light; the true and real Manhood that God promised; and so Zion, the Holy City, is now on Earth; or the holy science is now come down from God, out of the Heaven revealed; come forth out of the mystery into plainness; and the name of the science or city is, "*The Lord is There.*" See the last verse of the last chapter of Ezekiel.

Zion is also explained by the learned, "Dryness, or dry land," carrying the idea of solid footing and rest from trouble; for, as the mariner is tossed upon the tempestous ocean, far from port, and no certainty that ever he shall arrive in harbour, so has the minds of men been tossed upon the uncertain waves of opinion upon Scripture; tossed hither and thither by every wind of doctrine; and no land, nor good anchorage or port, or haven, in any of the doctrines preached by any of the preachers; all is, with them, conjecture, opinion merely; and therefore their wisdom has made a Sea of the Scriptures; but now the Holy Science, New Jerusalem, being come from God, "*There is no more Sea,*" but we stand safe on shore, in the Land of Life; i. e., in Our God, who is Love and Spiritual Wisdom.

We think that though innumerable things more might be said upon these things, upon this subject, and will

yet be said, yet we think we have said sufficient to show how the House of Alpha and Omega is built up, that the House is not the Letters of the Alphabet, but that the House is Man—Zion in particular, at the first, he having been by faith of the operation of the Spirit, brought unto what the letters signify: "*Ye are God's Building.*" Then what a poor weak beggarly argument is that of Mr. Carlile's upon this subject. People going through all the branches of learning, from the Hornbook to the highest branches of education, (in worldly learning,) then Mr. Carlile says, *man is crowned with thorns, he is on the cross.* But I beg leave to tell that gentleman, and all such that attempt to explain the Bible, that *they are on the cross ;* * for they cross the Wisdom of God, deny him, and rob him of his honour, and deprive man of that true substantial pleasure and happiness that he must enjoy in knowing that there is a God, and that that God is love to man. Mr. C. then says, that when all the pains and agony of learning are gone through, and a man has finished his education, then it is a Crown of Glory; so that every man that learns to spell and read, learns arithmetic, the use of the globes, and something of astronomy, &c., &c., then he is crucified, and then he is glorified; but a man that cannot get this, he is not saved, he says, nor saveable, but is like the brute that perishes. Then the following Scriptures must be applied to these Men of Letters, for they are all Christ's: Isaiah liii., "*Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes, we are healed.*" (Read on this chapter.) I need not quote the number of Scriptures of the same import that might be quoted; and must we apply these to people

* A term used in London by those that can turn their hand to anything; such as picking pockets, shop-lifting, or taking anything that they can put their claws on; or won't stick at forceably entering a house and robbing it; people that will not work, but live by unlawful means; they set out every morning to seek for their prey, and they call it going on the cross, When they are asked what they work at, they say they are "on the cross."

going to school? Oh, what a *mess of soup* is this! Talk of what Priestcraft has done! There was never such a diabolical and malicious thrust made at Sacred Writ and at God before. Thousands of men that have stood up to preach, and have wrote upon Scripture have done it sincerely; and thinking that they were honouring God thereby; or if they knew they were not doing what would tend to honour God, they would not have done it; and this is the disposition and character of thousands of men now among the religious sects; but Mr. Carlile, sets himself up as the avowed antagonist of God and Divine Truth. I have been easy with the Serpent, and have buttered him, so that now he is come fairly out; and now this this little iron pen shall crush his rotten bricks and untempered mortar, and his wall shall never be built.

"The rays represented as a glory encircling the head of the Saviour, is the best physical description or emblem of an intellectual head," says Mr. C.; really, and a very pretty thing it would be for a man to have round his head, to let everybody know that he had intellectual brains—and those that give such lame explanations of Scripture, and trifle with God's Word, ought to have some such thing made to wear conspicuous, for by their productions upon Scripture no one would suspect them of having any sound intellect within. I mean spiritual knowledge. I do not mean to insult Mr. C.; he is a man of very sound intellect in many things relating to mundane affairs, and I like many of his views, and I am well aware that I am a fool to him in such affairs. But I would say to him as the child said to the snake that used to mess with her every day in the garden, when the snake would encroach upon her side, she would pat him on the head, and say, "keep to your own side, speckled-back." So Mr. C. will do very well if he will keep to his own side, for he has no such intellect as the rays round the head represent, which is an intellect of a kind that Mr. C. has not got as yet, nor can he ever have it, until he denies in toto, the intellect that he boasts of, and the power that he boasts of, by which he is going to explain the Bible, crack the shell, and give the kernel to the multitude,

and reform the Church. Oh, Mr. C., the shell is cracked without your assistance, and the kernel you never tasted yourself, and therefore you cannot give it to others. I do not myself pretend to give the kernel to any man; the nut is cracked and the kernel appears, and they that have a taste for it may have it, and eat of it freely; but it is God's to give, and not man's.

It is very remarkable, though, that they have for many ages painted a man with rays round about his head, and said that it was the picture of the Saviour, certainly to signify that his wisdom was of a heavenly kind; that it was not the wisdom necessary for the King of England, nor the great statesman; nor that the gentlemen need at the bar; nor that that lawyers use in their trade, nor politicians, nor merchants—no, nor stargazers. It set forth a wisdom of quite a different kind from all these; a wisdom that is called the wisdom from above; i. e., that was too high for the schoolmen to get at, and now that they see it, and find they cannot reach it, they, (like the fox) cry, "what nasty sour grapes those are that grow upon this Cobbler." Ah, but sirs, there's Ja-cob in this Cobbler, that's the thing; and it it said in the Bible, "*Fear not, my servant Ja-cob, I will purge away the* TIN." Now I would tell you something very curious just upon this point; only if I do, I know you would say something about it. Perhaps you would say, when I tell you it, that I meant to set forth myself; but, however, say what you will, why should I care about that? the thing that I am going to tell is true, and I can refer you to one of our Brethren at Sheffield, viz., Mr. John Seaton for the truth of it, and I think I mentioned it before in my "Crispin," that is of a gentleman living a short distance from Sheffield, who has a very antient painting on glass, of "A Cobbler on His Seat, at Work," with the rays round his head, like the Saviour, (as Mr. Carlile says, though he believes in no Saviour—such as the Bible speaks of.) Now, who ever can tell what should a cobbler want of rays round his head? Could any one expect any good to come out of a cobbler? No, I am sure; no more than they can expect good to come out of Nazareth. Yet, if

to a cobbler should be given what the rays signify, and that a cobbler should be instrumental in your salvation from all Devilism, Deism, and Atheism, and Methodism, and all the rest of the Is'ms—Damnationism and Hell-fireism, and Parsonism of all kinds. Why, I think that you would be glad that the cobbler paid such attention to his Last; and why may he not have rays round his head in his picture, if it is to represent an intellectual head; for if a cobbler can find intellect enough in his brains to prove that all these Is'ms are false and lying Is'ms, and that he can show the truth of the Scriptures, why may not the Rays belong to him? for they are an emblem of supernatural intellect; for I defy all the intellect of men, that they can boast of to unite the Scriptures together, and make them agree. But this is the intellect that the rays round the head set forth or signify; and if a cobbler has this crown, who can take it from him? None but a cobbler can make both ends meet; and everybody knows that there is nothing like leather; certainly not, for leather is a perfect covering for the body, because it is a skin without a seam; but if a man makes a tin covering, why it always wants tinkering, and is never sound, for as soon as you mend one place there is another leak discovered, or else some part ate through with the rust.

I hope you will excuse this little, (what the Methodist would call lightness,) for we cobblers are rather of a merry make; we are never better pleased than when we can get upon our throne, surrounded with St. Hugh's bones, and St. Crispin's lance in our hands, piercing through the leather.

Mr. C. again says, that "*the wings of Angels represent nothing more than the discursive property of knowledge; they are* (he says) *mental messengers.*" What does Mr. Carlile mean? Surely he does not call those ideas that arise up in the brain from the ground of this outward world's property in men's hearts Angels: then when he writes a letter to any friend of his, wherein many ideas are put forth upon various subjects of the learning and business of this outward world, or if he writes a book upon politics and such-like things, then those ideas, we suppose,

are Mr. Carlile's angels, his mental messengers; and, of course, he himself is the God that creates these angels, and sends them forth to perform his will; and the wings represent the running to and fro of his knowledge, his learning, and skill in political matters, and all things relating to the visible world, leaving the original source, cause, and fountain of all things out of the question. "He be damned," says Mr. C. "Who is he? I defy his power, and hate every idea of him; and I despise those that talk of him with love and reverence." Well, friends, you read of the Devil and his Angels, but here you see him and his legions made manifest. Now you know that the word or name Satan signifies an adversary, i. e., the Spirit that is an adversary to the Holy Divine Spiritual Light; when this Spiritual Light and Love is born in a mind, and the light comes forth by expression of the lips and tongue, then the Adversary is manifested in others, and there the Adversary is in full reign and power, and he glories in being the antagonist of the Almighty, and this, perhaps, will put you in mind of a passage in "Milton's Paradise Lost, where Satan tells his name to one that asks him, and "*I glory in the name* (says he) *which declares me to be the Antagonist of Almighty God, and of Heaven.*"

Now judge ye, if I speak more than is just and right. when I say that this adversary does most conspicuously appear in Mr. Carlile, and I take you to witness if the above is not the language of his heart, and whether it has not even been as fully expressed by his words, though not, perhaps, in the same identical words and language. Yes, it has been fully expressed in his writings.

Well, but from this you see who is your near neighbour, and see what Hosts of Angels you are surrounded with; the world is full of these angels, and their whole work is to divert the minds of men from the pursuit of spiritual and heavenly supernatural intelligence and power, that your minds should not entertain the Angels of God, which Angels you will always know by their power and effect in yourselves, for they are bright shining light spirits, and vivid as lightning in their

operation in the mind, giving comprehension and understanding of Divine Mysteries; and they work by love, and they cast out such angels as Mr. C. speaks of, and all Angels of darkness, purifying the heart, and bringing it into the Divine contemplation, and working the most fervent and unfeigned love to the Author of all Blessing and all Good; and you take the greatest and most inexpressible delight in all that is of God; so that He seems your only love, and the object only worthy of your meditations; while at the same time your natural and animal powers are strengthend to be actively employed in your lawful callings and avocations, belonging to the outward Life and being; these holy angels are no enthusiastic spirits, no, they have bodies, they are the understanding, Life, motion, and power within you, working all good in you; and when you receive, and acknowledge their Prince, Michael or Messiah, then all those holy angels are your friends, and they sport and play in your spirits; now these Angels are of another sort and quality from those of which Mr. Carlile, speaks: they arise from out of another Ground, (if we may so speak:) they proceed out of the deity, and these are now come, with Messiah their Prince who is formed or framed in the Mind of the Writer of this, so that the human mind is the frame, for this blessed likeness of God. Yet the Likeness, or picture, would not be complete without the frame, and the frame would be no good without the Picture, but a poor empty thing, but both together make the Real Man, and you behold the image of the invisible God. You may here perhaps recollect something in Joanna's writings, that will illustrate this truth just mentioned about the frame.

When Mr. Sharp sent her some Prints of his own engraving, he, in his letter said, he hardly thought the prints worth a frame: he did not consider them so thoroughly well executed, it seems, as he could wish, (there was the Picture, of the Virgin and the Babe, and Mr. Brothers's Likeness,] Joanna writes in answer, and says, "did you say that the Prints you sent me were hardly worth a frame, in order that I might compliment you, respecting them? however I think (she says) and so does

several of my friends that have seen them, that they are admirably well executed, but I must say (she adds) that in these days an Honest man is hardly thought worth a frame."

Now mind, Joanna was a Prophetess, and in this simple saying of her's, she Prophecied, she foretold of the coming of the real Honest Man, viz. the spirit of truth form'd and framed in the Mind, dwelling in it, as in a House.

Now all down through time this picture and frame was mentioned by all the Angels, (I mean the spirits that visited the prophets:) the picture was drawn by all those Spirits, very accurately, in word, and in figures and types, but never a frame could be found for it, until now, for the Honest man, (I mean the fulfilment of Scripture,) no one did believe in, so as to put it on, for who could believe, or who could have judgment to see that it was in the end the Lord was to become man: all have thought that he was framed 18 centuries ago, therefore that thought prevented every one of becoming the frame for that lovely Image: and ere a frame could be made at all, it was necessary that one should be plunged and immersed into all the sufferings recorded in Holy Writ, then, by this process, the frame was made; one was obliged to be killed ere he could receive the image designed for man; as it is written, *I kill, and I make alive; I wound, and I heal; I bring down to Hell, and bring up again;* so when I had gone through the sufferings mentioned in the Bible, and in all prophecy, then I knew that all the promises were mine; then I put forth my hand, and took of the *Tree of Life;* and so the likeness became framed, complete, according to Holy Writ. Here is Mr. Brothers, (i. e., the Lord become our brother,) and the Virgin Mary, and the Babe, all framed.

Now all the visiting spirits that communicated intelligence to men and women down through time respecting this work, were Angels, powers sent forth from God to foretell future events; but they were not God immediately. It is in the end that God Himself moves to perform the great work of the transfiguration of the man, and to turn him into another being: Angels could not

perform this work; therefore it is said so often through the Scriptures, "*Now will I arise, to do, to perform, to do my work; my strange work; to perform my act, my strange act;*" and God having now moved himself to perform this work, Angels rule no longer; no, not even the Angels of God; but the word, and power, and substance made man, *the only begotten Son of God;* he is the ruler; therefore it is said, "*Let all the Angels of God worship Him:*" i. e., they must give place to him; for he is the heart of God's eternal love, now framed in humanity; and if the very Angels of God must cease to rule—and if they are called in Scripture *broken and leaky cisterns that could hold no water*—and if you are now called away from all those visiting spirits, and to attend wholly to their Lord, the only interpreter—how much more must the Angels of Darkness, sent forth from the seat and throne of the Adversary of God be rejected? If Mr. Carlile calls his mental improvements and his ideas Angels and his mental Messengers, let them go and do their work in their own sphere and element, they will all expire like the little globules in the air; they are little flirting fluttering spirits, that are only made to be destroyed.

The Angels of God now come with Messiah. They delight you, and give you pleasure and joy, now that the supreme light, Christ, shines upon them out of the Church; but they are not for your Guides, but for your companions under the Guide; the Angels could not guide Man into the Heaven of Eternal Rest; had they that power, God had no need to make Man in Himself; but they were inadequate to this work, as you may read in the Song of Solomon, how these watchmen, the angels, smote the bride and wounded her when seeking her beloved:—"*The watchmen that go about the City found me, to whom I said, Saw ye him whom my soul loveth; they smote me, they wounded me, they took away my veil from me. It was but a little that I passed from them, ere I found him whom my soul loved; I found him, I held him, and would not let him go,*" *&c.;* so that you all must get beyond Angels; what then have we to do with Mr. Carlile's little fat-headed cherubs. Fat enough, indeed, as the

Scriptures say: they are as fat as grease; they are his in-fat-tuations, motive powers of mind, improved by letters, says he, there are his cherubs. I admire intellect and learning but to apply the Scriptures to these things, and to say that such ideas is what the Scripture means; these notions are Angels of Darkness.

Mr. C. further says: "*The highest scientific description made of Deity is that of the circle within a triangle, and is an effort to exhibit knowledge as condensed or concentrated in a figure.*"

Now I called Mr. Carlile an honest man, when, as he candidly said, that there was no Deity, no Being who was the first cause of all things; for as he does not believe in or of a God, there was a degree of honesty in his confession; but now he seems to talk as though he did believe in Deity; yet he does not; this is dishonesty; I call him an honest man no longer; but perhaps he finds that infidelity is not a convenient thing to travel with through the country, and he had better seem to believe a little about the Saviour, (as he expresses himself when speaking of the rays round the head;) making it appear as if he did now believe a little as the people called Christians do; and that he believes a little about the Deity. Surely, anyone with half an eye that knows Mr. C., must see what his aim is in all this; why now put on this cloak to deceive? why this crouching now? I answer, because the Scriptures are fulfilling. See the 10th Psalm, begin at 10th verse.

"*He croucheth and humbleth himself that the poor may fall by his strong ones,* (viz., by his angels.) *He hath said in his heart, God hath forgotten; he hideth his face, he will never see,* (ah, but you are much mistaken; he sees, and is watching all your movements, and has laid his trap for you.) *Arise, Oh Lord; Oh God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require: Thou hast seen, for thou beholdest mischief and spite to requite it with thine hand. The Poor leaveth himself unto thee: Thou art the helper of the fatherless. Break thou the arm of the wicked, and of the evil man: seek out his wickedness till thou find none. The Lord is*

King for ever and ever. The Heathen are perished out of His Land."

Now here you see is a poor fatherless child standing alone in the world, and all the wise and learned men having a pull at him to cast him down from his excellency; and though he has no father on earth, nor calls no man his father, yet he will prevail; for this is that child that is without father and without mother, without descent, without beginning of days, or end of Life, Melchizedek, Priest of the Most High God. He is not descended from any man, nor has he any man's learning; nor does he borrow from any man's books; and yet he will stand, in spite of all the learning in the world.

Whatever does Mr. C. mean by knowledge being condensed and concentrated in a figure? This is a wonderful discovery, and the words are very pretty: quite grammatically spoken; this is pleasing certainly, to see a man round his periods, and finish his sentences cleverly, is a very pleasing thing; and such things will tickle the ears of a good many, and they may try to fill their belly with these husks, but they cannot satisfy. Knowledge condensed or concentrated in a figure, goodness me, what is this? I think it has been long enough condensed in figures: what figure is it condensed in? and there let us all go, even if it is in Gog-Magog at the Guildhall, London; for knowledge is truly desirable; and wherever or in whatever figure it is condensed or concentrated, surely there is the Living Oracle. But knowledge is not condensed in figures, friend, knowledge, (the knowledge that should be given from the source and fountain of all good knowledge:) was set forth and typified by figures in time past; and the figure now in question, viz., the circle within a triangle, was a figure drawn by some philosophic mind; a mind under inspiration, to represent how, when the fulness of time should come, that God would create a new vessel, a new being, a man, who should be made out of three principles by God's own living breath; which three principles are called in Scripture, the Father, the Son, and the Holy Ghost, or Abraham, Isaac, and Israel, or Faith, Hope, and Charity; the Trinity, as they are called; which

are the three prime emanations from the depth of eternity (from God) the Father, i. e., Faith, (is God with us ;) the Son is God with us, and the Holy Ghost is God with us. These three are One God, three degrees of revelation, or rather, of the diffusion of the Divine Nature into the human properties ; so that a new man comes to be ; for this is the way of the Incarnation, or of the Divine principles or properties, assuming Humanity ; and by this man becomes a new being ; he has a new life : and this is what the triangle did represent, the triune angel, or a new being made out of three principles of a supernatural kind ; principles immediately coming forth from and out of the Deity, that God may no longer be a mystery. Then, in this new being, the immediate work of God Himself, the Spiritual knowledge, the knowledge of the mysteries of the recorded Word,and the Life of which the Word spoke all along, is condensed and concentrated, which Life is Christ, the Divine fulness, glory, and light, and the Saviour ; He is the circle within the triangle ; He is the circle of the Heavens, (i. e., in the Church ;) called also the Earth. Man and God sitteth in the circle, as it is written, Isaiah 40th, beginning at verse 21 : "*Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is Him that sitteth upon the Circle of the Earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in : That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted : yea, they shall not be sown : yea, their stock shall not take root in the earth : and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.*" Here you see what should be the effect when the figure of the circle within the triangle should be fulfilled : how the little chaff angels, the grasshoppers, should be blown away : and the judgment of the judges, or the pretended judges of Scripture turned to vanity, and the boasting princes should be brought to nothing ; or it should be seen that they had not the thing, the knowledge that the figures did figure forth in

time past; for those figures did represent a knowledge and a work that is not learned at the schools, however high; "*The Law was our schoolmaster unto Christ.*" This was the school to learn the truth of the figures in, and no other. Now we will shew you exactly from the scriptures how it is there foretold that the knowledge of the scriptures should be condensed and concentrated; how they should all meet in their own proper centre, not in a figure, but in a living character; whom as we before said the triangle did represent, and we can show you when this was to be done, from the same scripture, in which scripture you are informed that it was the will and good pleasure of God, that in the end of time all things in the Heavens and in the Earth should move toward the centre appointed for them; where they should all be condensed or concentrated, there they should all assemble or congregate, the 1st of Ephesians and 10th verse, will prove this to you to demonstration, it reads as follows "*That in the dispensation of the fulness of times he might gather together in One all things in Christ, both which are in the Heavens, and which are on the Earth even in Him.*" Now words cannot be plainer than these to prove the concentration of all spiritual things, all things relating to Christ in the flesh (signified by the earth) and Christ's coming in the spirit, (signfied by the Heavens) all are gathered together in Him, i. e., in the Man, that stood in the decree of God, to be united to the Divine nature, and who was appointed as the centre, meeting-place, or Synagogue of all the spiritual, invisible intelligences; that is Him, the place of Meeting, Armageddon, the mount of the congregation where assemble the general assembly and church of the first-born, where meet innumerable company of Angels, and the spirits of Just men made perfect, with Jesus, the Mediator of the new covenant, and God the Judge of all. In Him, these all meet, which makes the Heavenly Jerusalem; in Him they are concentrated; In Him, the great battle of Armageddon was fought between all the earthly powers; and the Heavenly, between Michael and the Dragon; Him, was the field. Here the two great armies met to decide who should reign for evermore—Light or Darkness, Good or

Evil; and the light prevailed over the darkness, and ended the spiritual war; and sat the rightful sovereign on his Throne; time then is no longer, and eternity begins. Elo-Him now sits in judgment; i. e., God-man sits in judgment on the evil and on the good; now by him all evil spirits will be detected, made a show of openly, spoiled of their power, and triumphed over; and the good is shown to man that they may lay hold of Eternal Life.

Now we preach Jesus Christ, *and Him crucified*, who was crucified through weakness, (i. e., the sufferings of Him came through want of knowledge, want of understanding;) but he now liveth by the power of God: See 2nd Epistle to the Corinthians, xiii., 4: "*I will be with Him in trouble: with long life will I satisfy Him, and show Him my Salvation:*" and why, I answer, because he endured the sawing asunder of soul and spirit on the cross, which extorted the cry from Him, "*Eloi, Eloi, Lama Sabachthani!*" Now understand about the Cross: The worldly minds understand it as a literal Wooden Cross; but not so, it was thus:—The time was come when the man that God made (God's purchased possession) was to put on manhood, was to put on Christ, and enter into his glory; but he must go through the great tribulation and agony mentioned in Holy Writ to enter the Kingdom: but mind, corrupt nature hung unto Him, [called the body of death.] Now at this time, the Divine Nature, or Divine Manhood, and the Corrupt Nature met in terrible combat in the field, [i. e., in the *mind*, in the ground of the science,] and both powers had *hold of the mind*; and there was a struggling between Life and Death; the King of Terrors crossed the new humanity, as thus:— † The upright part expresses that God made the man upright; but it is written, he sought out many inventions, and all the inventions that corrupt nature have sought out: all the falsehood had now in the centre (I mean the humanity) formed itself into a body, and is called the Leviathan: and this body of death, crossed like a bar, the precious life and the power of darkness prevailed, so that the man yielded unto death, and was taken captive by it, and the soul, the living soul fled away, departed; and then was

the cry, "*My God, my God! why hast thou forsaken Me?*" Yet, the outward body died not: No; this was the death of the inner man, [the creation,] the destruction of the first temple. Two seas had met, viz., light and darkness, [the power of each,] life and death met, good and evil, the power of each, for one must now die. The power of darkness prevailed, and the ship was dashed to pieces between the two seas; the forepart stuck fast and remained immoveable, while the hinder part was broken with the violence of the waves. By the forepart is meant, that the created life returned into God that gave it, and in God it remained immoveable; i. e., God was immoveable in his love decree: he decreed that the dead should live again, the forfeited life should return in all power. By the hinder part that was broken with the violence of the waves is meant the human self-will: the earthly life was broken to pieces like an earthen vessel: and when by this crucifixion this was done, then died the Devil, then arose the dead: then was man become immortal [or righteous] for which he was made.

I have just mentioned these things here to give you the idea of the cross, to show you that it is a spiritual thing, and to show you how the true man was crucified. But the spirit witnesseth concerning Him in the Book of Numbers, xxiii., 21: "*He* [God] *hath not beheld iniquity in Jacob, nor perverseness in Israel. The Lord his God is with Him.*" Again, Psalm lxxii., 15: "*To Him shall be given the gold of Sheba.*" And what's that? Why the treasures of wisdom that was hidden in old time. See Isaiah xlv. "*I will give thee* [Cyrus] *the treasures of darkness, and hidden riches of secret places.*" Again, Hebrews i., 5: "*Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.*" Again: "*I will be to Him a Father, and he shall be to me a Son.* Again, Revelations ii., 7: "*To Him that overcometh will I give to eat of the tree of Life that stands in the midst of the Paradise of God.*" Again: "*To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it.*"

"*To Him gave all the Prophets witness.*" Thus have we shown you the centre of nature, the triangle where all that is written is concentrated; not in a figure, but in the substance which the figure did represent. We have shown you also the circle within a triangle, which is the heaven, the seat of God in Man, the Palace Royal of the Great King, from whence the Divine Law, viz., the Word of Truth, goes forth, fulfilling what is written, "*The law shall go forth from Mount Zion, and the word of the Lord from Jerusalem.*" In the soul, therefore, is the spiritual circle, or Zodiac, wherein is fulfilled what the twelve signs in the natural Zodiac, in the Microcosm, doth signify, which we have mentioned in a former writing, and shall not, therefore, notice them here particularly any further. We notice further what Mr. Carlile says of the Dove, which immediately follows what he says of the concentration of knowledge in a figure. "*The emblematic picture of the Dove* [he adds] *as Holy Ghost, is a representation of its motives communicative and spiritually receptive power when uttered in the regulated sounds and compounds of letters, or exhibited in their written signs. Sometimes we see the Dove in a triangle, or in a circle; sometimes at the top of a cross, sometimes as coming down on man. In every case it exhibits the communicative and comforting power of knowledge.*

But before we go any further, we beg leave to ask Mr. C. what kind of knowledge does he mean? Is it such as Paine and himself deals out to the world? which lays not hold on eternal life by union with the Creator, but on the contrary denies that power and life, and would and does teach men to be content with merely going to school and getting a stock of this outward world's learning, and then, when the body dies be no more, like dogs; he would not have men aspire to that life that ever lives—to a never ending duration in the Eternal Beatific Vision of Deity. In this glorious life Mr. C. has no belief. Yet see how he seems to mix up with his doctrine some Scriptural phrases, as if he would wish to be thought or considered partly a spiritual man. Why does he now put on such a cloak? for his language, a little further on, is calculated to de-

ceive the unwary, for he puts on the language of a sheep, in what follows:—"*Everything connected with the Church was originally meant to exhibit the power and value of knowledge to man. It is the power of salvation by virtue of the cross, and of him that suffered on the cross.*" Now why does Mr. C. hide under this, his real sentiments? for he does not believe in the cross of which the Scripture treats, neither in the way that the professing Christian world believe of it, nor in any other; but, as he says, going to school and getting letters imprinted on the mind, getting educated, and this, in his opinion, is all the crucifixion that the Scripture means; and all men that obtain learning in the way Mr. C. means, are crucified; and that's the fulfilment of Scripture.

But Mr. C. has no power to enter into that world of which inspiration has ever spoke; it spoke of a world to come, and the knowledge of which the Scriptures treat is a knowledge differing as darkness differs from light; from the scholastic education of the world. It is, as we say, another world, into which the men of this world and of mere reason cannot look; there is a great gulf between—a whole principle; they that are of the world of reason and sense merely, speak of that world in which they breathe and live, and they cannot go beyond it, unless they get out of that principle; and to do that, they must become fools, and deny all they know, and be content to know nothing; and if they will not bow and stoop thus, they remain without; they cannot know anything of the Divine principle, or the spiritual world, and yet they think they know everything; and they swell and puff themselves out with pride, and consequence, and boasting over others, trying to be bigger than everybody else, just like the frog, who thought that he should like to be as large as the ox, and was determined to be so if possible, and so began to swell and blow himself up to such a size, resolved that he would not be outdone by the ox, or be less in size, till he burst asunder; and just so it will be with men of reason—mere reason of a worldly kind—who think, by their philosophy and vain deceit, to baffle the Creator Himself, and muzzel the mouth of his ox that treadeth out the corn.

Had Mr. C. ate the Gospel, (i. e., the good saying,) then the good saying would be his life, and then he would be able to preach the Gospel; for so hath God ordained that those that preach the Gospel should live of the Gospel; the Word (God) should be their life, and none else; none other can know what the Divine life is; they must eat the little book, which sweet and bitter is; they must experience both the curse and the blessing of which the Scriptures so abundantly speak; in vain are all the speculations of men upon the mysterious word on record, without being by experience initiated into the secrets of the Bible.

The Dove was not designed to represent the kind of knowledge of which Mr. C. speaks; there was no need of the figure of a Dove to represent that with which so many thousands—I may say millions—of men were every day conversant, and which they always, and in every nation, had in possession. I mean what is called learning; there has been learning of all kinds; the arts and sciences are not peculiar to the present age, by no means; there were men of natural science in all ages and in all nations, and figures were used by philosophers and prophets, to represent, not the things of the present life in which they lived, but of a life which was to come, which life was not attainable by any process of worldly education, could a man understand and speak all languages; and could one man have the knowledge of all sciences that might be mentioned, and let his researches be ever so deep, and his learning ever so profound, and his mind ever so comprehensive, yet by all this he could not find out God; if so, the wise sages of antient times would have found Him, whose learning and scientific knowledge seems to me to have more sublimity in it than any of the moderns, whose works I have read a little: there is a grandeur, a majesty, and sublimity in the works of antient philosophers that makes the works and language of the men of late years, in my view; and according to my taste, seem poor, for though I pretend to no learning myself, yet I think I have a little taste in these matters. I relish good learning, though, as I say, I have none of what the world calls learning, nor do I covet it while I have that in possession

which it could never bestow, and the secrets of which learning could never discover. Learning is very good, and absolutely necessary to carry on the affairs of the world, the outsides. It may tell the time of the day by the face of the dial as the hands go round, but it knows nothing of the secret movements within. Just so we are told that the circle within a triangle represents knowledge as condensed or concentrated within a figure, and that the Dove is an emblematic picture, representing the beauty and loveliness of learning, and the art of putting words well together, whereby ideas may be expressed or uttered in their regulated sounds and compound of letters, or exhibited in their written signs. As for the Holy Ghost, Mr. C. considers it just but a name or a fable, and all that is meant by it is, that it signifies or represents a kind of genius that raises in the minds of some men a love of merely this world's learning, and so he wraps it up. But I believe that there are thousands of people in England who do reverence the Scriptures, and believe that their author is the Great Eternal; and believing so far, they are most religiously desirous of the knowledge of the mysteries contained in them. Those people, although their teachers cannot satisfy their inquiries about numerous things recorded in Scripture, yet they possess too much penetration to receive the loose and vague notions sent forth by Mr. Carlile; and though those well meaning and serious thinking people, through the prejudice of their religious education cannot yet receive the truth of the Scriptures as they are now brought to light by the power of God through the writer of this—yet such people I very much respect, inasmuch as they desire to honour the Great Author of the Bible, and to revere the sacred writings as emanating from the God of Truth. This they do believe, although an arch Atheist may soon confound the wisest of them, and would put them to the stagger respecting their own belief, for they receiving the Scriptures as an history, and believing that all things recorded in the Bible did literally take place, they are unqualified to stand before the Basilisk reasoning of those who presumptuously deny and blaspheme the Eternal power, and deny the Holy

Scriptures as being his production by inspiration of his spirit. *Let them flock to the Standard of Zion, and Zion will undertake to be their champion to defend the honour of that God whom they profess to love, but cannot defend, (but whom they ignorantly worship,) and to contend for the truth of that Book whose truth they desire to see established in all its latitude, and in all its glory.* They will find that the reasoning of professed infidels is sufficient to throw down their religion, though it could give them but a sorry one indeed in return for it; nor has it the power to set up a better, but to make the world a far greater Hell than it has hitherto been under the reign of religious error and bigotry, which, *through ignorance of the true meaning of Scripture,* have tyrannised over the human race, and set one man in Priestly domination over others. This system has been productive of the most monstrous evils, and has spread wretchedness and misery over millions of the human race, compelling them to be slaves to support Priests. But a system that denies God altogether would open a door for evils ten thousand times worse. Infidelity is light and foolish, and serves as a cockade only in the hats of the bloods of the town, and to sport their wit about; but in it there is no comfort for the truly intellectual mind, and it is altogether irrational and brutish. It is *irrational to imagine that there is no power by which all things are, and which hath produced all things visible and invisible; and it is brutish for a being calling himself a Man to be content to be as the brute, and to refuse to set his foot upon that ladder that invites him to aspire to a higher life than his mere natural animal reason can point out to him;* and that also opens a sure way to the obtaining of that life that never ends, but continues to live to all endless duration in that felicity of which we are informed in the Scripture, and of which every one has a real foretaste and a part here, called the Kingdom of God. Infidelity has no rallying point; it has no expectations beyond the animal existence, and therefore its motives to any good is cold and comfortless; it has no generous fire to warm the bosom, or to invite the mind to that true heroism of overcoming self; and whatever they pretend

to of disinterestedness and love for their fellow men, self-interest and self-love is the spring of their actions; and the aggrandisement of self, in one shape or other, is their object; but if when the outward trunk is no more, man no more, let every one stay at home in his chimney corner, and not fight and quarrel about so short an existence, for all the grandeur and comforts that might be enjoyed in it is not worth a thought. But that Being that caused the Scriptures to be written for our instruction, promises to man a kingdom; i. e., *a power to triumph over evil here, and a never fading crown of glory and joy to all eternity;* and we believe him, for we have the witness of that life in ourselves, which every one may have who will now bow their ears to receive instruction through the proper channel of conveyance appointed by the Eternal being of all beings.

The figures made use of in the Scriptures, and in numerous philosophic works, were designed by the Great Inspirer (whom we call God) to represent this life and spiritual being and existence of which we speak, into which man was to be brought in the latter time, and not before, so the Scriptures abundantly foretell and declare. The figures represent how that life should begin on earth, and that it should begin in one of the animal man-kind, in an individual, who, because this new life begins in him that the new world might come to be, is called Adam, because he had *the breath of life breathed into him*, which is the Spirit of Life from the Fountain of Life, God; that new life that God promised to man in the end; and this is another life added to the human; at least, the inbreathing of the spirit begins this life, and this is the Adam and Eve of the Scriptures; for the Spirit of Life is given to the man for a spouse and helpmeet: and this new and Divine Life is represented by the Dove, because this Spirit of Life is Love, innocence, and harmlessness, social, kind, constant, which expresses the nature of the life communicated to man in the due time, in addition to his own. But when communicated to him, he is totally ignorant of its nature and of the effects which it is designed to produce, when come to its perfection: and therefore the life newly in-

breathed into the human essence, is called a rib; for he knew as little about it as a man would of one of his ribs, yet the bone (i. e., the good) was in him as the first coming of the Lord; and this is in reality the first coming of the Lord; for this is the Life of whose coming, first and second, the Scriptures speak. Now at this first coming this heavenly life is oppressed by the multitudes of the natural corruptions of the human heart, because the precious life is surrounded with evil, and is at last overpowered, and, as it were, pressed to death, and it departs and leaves the man alone; and then he found the truth of that word, viz., "*It is not good that the Man should be alone.*" No; then did he experience all manner of bitterness, all manner of curse, all manner of death which is called evil. This was the Fall of Adam, and the Crucifixion of Jesus, and all those things of which you read—for the departing of the Dove was the giving up of the Ghost—then reigns the awful night, the dismal darkness and winter, the Hell and the Damnation; then is the Agony and Bloody Sweat, the Cross and Passion, and nature was totally comfortless. Then returns the Life that was Lost, the Dove to comfort the afflicted and fallen Adam; then she returns in all her Love and in her power, not a rib now—not hidden and in secret—but now the Life is manifest; now the man sees that Life which before was to him invisible; and he sees now that this is that same Dove that was in him before he fell into the sleep or the death; and now he says, "*This is now bone of my bone, and flesh of my flesh; she shall be called Woman, for she was taken out of Man;*" or, she is my building, * she is my House from Heaven, (from my God;) she is my Life, my lovely Mate, my Comforter.

Then the Divine Life returned to the man, after being, as it were, slain, is represented sometimes by the Dove within the circle or the triangle, or on the top of the Cross, or descending on man; this represented the Spirit, or the Lord, this true life and true soul of man resting and

* The Hebrew says, God builded a Woman; and this is the idea that the Hebrew conveys, because it is the building up of Man in the Eternal Life that God promised.

abiding for evermore, never more to die away, but to continue to live, and in this life man now lives, on whom this Dove rests, because the human mind, through the spiritual exercise, has passed through the river Judgment, and is thereby changed into another substance, or into another being; he is the Jonah, escaped from the fish's belly, the Son of the Dove, * the begotten of God, and God's Darling. God's delight, the beloved Son of the Eternal Mother, the Dove. Yet what think ye? This Mother is both Mother, Daughter, Sister, and Wife to Man. See if you cannot make it out; I think you can. Matthew xii., 50; Mark iii., 35; Isaiah lx., 5.

Here, then, is what the figure of the Dove used by inspired characters in former time was intended to represent, and not the poor weak beggarly learning of the outward sphere of the world. Men of learning have had no just idea, nor have they believed in the world to come, whereof we speak, and therefore they have, like Mr. Carlile made a wrong and unwarranted use of the figures, which none could understand, till the time came for the Great Giver of Life, to introduce that Life which the figures did represent; but as the Scripture says, "*every fool will be meddling,*" and striving to pick the lock before the key was given; and Mr. C. has as much the Keystone of the Royal knowledge of the Sacred Scriptures, as he has the Keystone of the Royal Arch of freemasonry to give the people. Mr. C. does not know the secret of freemasonry, nor do the masons themselves; but in this writing the secret of that institution is developed, for it was a Divine institution, and as sacred as the Scriptures, and pointed to the same end, and to the same object; it figured forth from the time that it was first instituted, how, in the due time, a Man should be initiated into the knowledge of those mysteries of God, that were out of man's reach by learning, or that man could not attain unto by learning, that he might be initiated into the art of building spiritually, of building himself up a House or habitation of God, through the spirit, and by the process of initiation, (of which the three degrees that masons pass

* The name Jonah signifies the Son of the Dove.

through in their Lodges is the figure, *viz., the entered apprentice, fellow craft, and Master Mason,*) by the fulfilment of this shadow, the true candidate is initiated into Spiritual Life, and having spiritual Life, he has spiritual power, spiritual knowledge and virtue, and is passed into that state of which the scriptures speak in the following words. "*Ye have an unction from the Holy One, and ye know all things, and need not that any man teach you,*" and why? I answer, because by the power of God operating upon the mind in an experimental way and manner he passes from degree to degree of spiritual light, (coming out of darkness), until he obtains the complete mastery over his former self, and becomes himself the spirit of truth; that Divine nature possessing the mind wholly, and the mind becoming one with that inimitable and eternal nature, derived (as the masons say) "from the great father of Lights conformable with his holy will, and interwoven with the Laws of his creation.

"*It is the duty (say they) of every true mason who seeks to walk according to the light, to make that Sacred Principle, the guide of his words and actions, ever remembering that truth and wisdom are the same; and to him who makes truth the object of his search, that truth will assuredly prove the reward of his perseverance.*"

And I say that never were there better things said than these, and I am the witness that they are words of truth, for I sought the truth of the Bible, and have found it, even as God said I should, but where do you think I found it? I answer, in myself, within me, I have found the object, to which the scripture prophecies, and all prophetic writings pointed, of which they all spoke, I have found the truth of all the Pagan mysteries, the mysterious worship of the Greeks and of all nations, the truth of Masonary, and the truth of Christianity which is, the fulfilment of the following words, "*Christ in you, the hope of Glory,*" *i. e., the Light, the Son of the Great Father of Lights in myself,* this is that perfect gift that God promised through all the Prophets, and of which the spirit spake, see Epistle of James, chap. 1st, every good and perfect gift is from above, and cometh down from the father of lights, with whom is

no variableness or shadow of turning, of his own will begat he us, by the word of Truth. It was his will to promise, in old time that he would send his Son, and now it is his will to perform his promise, and to give the crown of life to those that endured that temptation, of which the spirit through all prophetic writings, foretold, that whoever should get the promised crown, should endure, and he that endured to the end, the same should be saved. Blessed (saith the word) is the man that endureth temptation. for when he is tried he shall receive the Crown of Life, that God promised to those that love him.

Why then this crown of life was not to be got by going to school and learning of letters, thousands of men have attained to the highest pitch of human learning that can be, and yet they knew nothing of this new life, called a crown of life, so called because it maketh the man that hath it a King, it giveth him the power to tread down all hurtful spirits, represented in Scripture as serpents, vipers and scorpions, and the learned nor the wise could not attain unto this crown, first, because the time was not come, for there was a set time for this blessing to come, and their learning could never furnish them with a Mirror to enable them to look into the hidden counsels and decrees of God, and secondly, that when the time came, the learned of the world had too much wisdom to go into the Kingdom of God, for to go in there, all such riches must be left behind. "How hardly shall they that have riches enter the Kingdom of Heaven." God hath chosen the poor of this world, therefore, rich in faith to be heirs of the Kingdom, that he hath promised to them that love him, no great scholar or wise man, stargazer, or astrologer, no one skilled in arts and sciences and in human wisdom and craft would do, it must be quite a fool as I am to believe God, and to believe all things that were written in the Scriptures, and to believe that God would fulfill every promise that he made and caused to be recorded therein. It could not be an infidel or wise Deist, for they know more than God himself, in their own opinion; no! it must be one that believed that there is a God; that believed that God is, although he could not comprehend him; and that he is the rewarder of them that

diligently seek him, and one that was such a fool (as the world call him) who was willing to forsake all loves and interests in the world for the sake of the Divine Light, viz., the life that God promised; and then he must be proved by numberless and afflicting temptations; tried through all fires, and enduring them to the end, (i. e., till iniquity is made an end of in him,) he is saved; but what do this saving mean? why, he is made one with the Eternal Spirit, he is saved in the Lord, with an everlasting salvation, and is God's vicegerent here in this visible state; and the spirit, Christ, the spirit of truth within him is the appointed guide of all spirits; he is made a Minister of the true Tabernacle, which God pitched and not man; and he takes no name nor character upon him but what he is able to prove do in reality belong to him; he shews you the process of his initiation, and brings before your view the scriptures which spake of it all beforehand, "he shall not speak of himself," no! but he shall show you how the scriptures spake, that man should be so magnified in the End, although it never entered the heart and thought of man that so it should be, for even an Angel said, when the will of God was declared in Heaven concerning this very thing, "O thou Lord of the world, what is Man that thou shouldest Magnify HIM?" ah, but so is his gracious will and pleasure to magnify Him; and so it is, and so it must be, and who can alter it? he raiseth up the poor and humble from the Dunghill, and sitteth him among princes, and he will never suffer those that trust him to be moved, but whoso honoureth him, them will he honour.

I shall now conclude this long letter, with my sincere and hearty wishes for your welfare, and that you may know the love of that God that dwelleth in Zion.

THE CITY OF TRUTH.

Written in Derby Gaol, part in the month of December, Eighth Year, and concluded on the 3rd of January, Year the Ninth.

TO CORRESPONDENTS.

I must be laconic in my reply to you, I not desiring to cause my work to be larger; I having had some difficulty in putting it into print; I have had no little harrassment over it, therefore a few typographical errors or amiss words, probably, there are in it, as similar to other works as hurryingly put to press, with *very little money and very few friends;* there being in *professors* not *possessors* of our doctrine, thoughts of a no-needs-be, as previous to the interment at Leeds, for individuals to classify themselves as a body; consequently, I have laboured eleven years, passing now into the twelfth year, it having been the twelfth year of Christ's coming at the time of the interment, bringing it to the date as on title page; since which period, I mean the twelfth year, *I have stood where, or in the place of the former man; Truth having originated through him; Its life, Christ, being my life; I looking to* IT, *not to my own, as formerly, for succour.* I mean, I have not laboured at my trade; I not being accountable for what any one professing this doctrine may have done, is no slur to me; myself, each and every one possessing, and not merely following as others just as much of the doctrine as either professed to believe, I knowing that Believers were left at their own post, they having their privilege, and I my own myself; and if succour others need, they have it as they believe (I declare that this is the way I have mine) our doctrine being not a doctrine of casualty; but mind, *it is not my nature to no one to be unkind,* so my kindness has been tricked, I having strove to establish a working people and myself at Harefield, county of Middlesex, where a gentleman (so termed) proffered service, yet in secret sought shelter under me; but as this is past, gone by, I shall say no more.

It was while at Harefield I saw Feargus O'Connor; he was musing near, where some labourers were building *cots.* It was at this place he proffered service to *me gratuitously.* Ah! but as the preface says, he *never did act to gain some money for* ME. I then needed greatly, I having *paid in cash, in fines, near thirty pounds, and during* MY *near four years sojourn, had been forced into severe afflicting difficulties;* but it is true, and no more strange than being true, that as soon as Feargus had the real Truth from *me,* he no longer proffered service, *and never did he help me to a shilling; and my situation, as then he knew, I had been forced into prison; i. e., his law caused it, the law through which he transacts business, the weedy old lady, the law, he is married unto, the one he has never yet weeded, the lady all-weeds.* I refused to pay the taxes of another, for which refusal myself and friends, Sir William Wiseman and Thomas Dagnall, Magistrates, (so termed,) of Uxbridge, *sent bludgeonmen to murder us, and after, in a sense, blamed them because they had not;* I certainly own law not, nor can I sanction in my own heart law's

treatment to many; but it served us far worse than through Feargus, for I thought of him better things; I mean, *the law of his own mind. Law tore our parents from their children, our wives from their husbands, our husbands from their wives, and our friends from their friends,* nearly within sight of where Feargus was musing, and he may have gained the debt once owing to me, as my works did their part; if so, he is, probably, in his own estimation, welcome.

" *I refused to pay the debt of another; I refused to pay his tax.* I held a document exempting me from the impost, but my works had been circulated at and around my then dwelling; they aroused the *local petty government's spleen,* and I think now their law's unfair dealings shall inevitably fall on their guilty pates. Oh! could but the serious honest hundreds out of every class, see Truth, live in it, and that in them, through themselves then, that and me, we would soon have a world, mundanely needing *no other sword but Truth!* All could be happy without a drawn sword, an accompanyer of every despot, as a lancet in the hand of every mal-treating Surgeon, though not exactly infusing *verulus,* or inoculating—*vaccinating* as the *House-one at the Den termed the General Hospital, Birmingham, by its medium did my poor lad: Yes, non-scientific rule, blended with assassination-pride, knew verulus similarly infused gave poch—and its laceration did he not know? at the affected knee of the lad, it being verulised, would, by passing, catch the blood, and disease the whole of his poor carcase?—poor insane dolt!—employed lackey—lancet using wretch;*—but as Preface says, a Providence there is—and down with, or be done with all wrong. I mean, accept of Wisdom's Guide. *See reader, your way clear; employ nor pay neither lawyer, doctor, nor parson; I witnessed at the den above-named, tracts to torment the mind, lancets to mal-treat the carcase, and a cold-dead-like assassinating frown on the brow of the lancet-user, on being chided,* he not on the same mal-treated carcase, daring again to use the lancet, yet a semi-aiming I witnessed through the *death-like glare of the eye,* (a desire) to have *a snatch at me,* the mal-treated one's parent, for so chiding him, through his other one brother, the lawyer. A Providence there is certainly here showed—*Out of misery comes wealth, the Hell,* a mundane commixture—a world as such lawyers, doctors, and parsons, and their confides live in.

My words to O'Connor were near these:—" *You are endeavouring apparently to change scenes, but you are giving means to tax; you have old-law for apparent protection—you have as yet not our principle; why should you object to our's? Our's need not law? Enactments cannot change minds—and you have not courage in your pride, even if the use of swords could depose those who have pride similar to yourself, to use the sword, neither have your followers. Remember how you at Westminster talked of fleshing the sword to the hilt, and mad-dogs you cried, and 'Ali-quaher' at Newport did not kill a fly.*"

I say, verified is this: Look at Kennington large meeting, and skirmishes since. If you and followers have courage, why not depose others? not be as the French. Accept of the Truth, have the Charter. Professors are nothing to do, so do as you can—you cannot do as you like, and often you like not what you do. *Do you think you can kill Me?*

here a soul strike, I here A E I O U, a death sue. Y:—Parke, a once termed Judge, after very soon he had imprisoned the Man of the Author, as named on title-page, expired—and Wiseman, as named, after very soon expired when he had imprisoned his friend, *went below soil, as similar to Parke, the most proper place for foul-acting tyrants paid by the people. Ah, people, get wit—*

For what are your prayers, death never stares,
No one justice have done him;
I'll give him a buss, as death never wears,
Death is not a Mr. Old Grim-grin.

So here is an health to Old-Nick and true Holy Writ,
As I am fond of real Scripture Truth;
Death is a lover,—Oh dear—love him—be quick,
Read chapter the 4th of True Ruth.

Merry—merry be—
Be merry love Divine sick Heart;
Balmy-Sun-beam's-Soul Sun arose,
Deity's lov'd long Nature's part.

Rest—we know Deity the Eternal Man does Knave,
As predicted—now fulfilled—the everlasting Adullam's Cave.

Some honour in living—none in annihilation—transient schemeing not ever to enjoy—Mundane Hell die—aside—Life, Christ has come, celestially, spiritually—and now mundanely combats—clear the way, Hosanna let it reign.

1st Samuel 22nd, 1st v., part in Italics, page 6 of "Hereafter State" Book.

It reigns, it cannot be hindred reigning. I demand of God its triumph. Here fellows is a believer in it, God,—the most honest, yet the most indigent, are the Irish, says O'Connor. Why don't he be honourable, and yield his estate to them? not live upon such indigent creatures—he has done all he has, he says, without cost to the English! Ah! *words and acts neither English nor Irish, a few for others, thousands for himself and his made friends; I write for real good to reign,—bad or foul words. though at times heavily pressing, combined with lack of money, sits light on Me.* O'Connor in his harrangues uses Scripture phrases, applying them in his priestly way—the Bible, says he, says Man had to live by the sweat of his brow—how is it, I say, that he has professed sweat to cause others to sweat? *If God meant men to sweat and be slaves, He would have caused means for labour without now at this period giving O'Connor an opportunity to live by what few has labour to sweat to buy his patchwork-paper, his quantity having, though perhaps not the quality of them, to wait till after death, so termed, ere their plot of soil—query, how will they get it? as the monkey said to the dog when he held his tail in his paw, knowing he was tied.* My Preface and this Afterpiece I intend for correspondents as encompassers of the Mighty Central Work within them, which gives first the principle, needing no property-mongers, who spout, but not for good. Oh, my God, no public

nuisance as One or Many, as Men so termed, so I have written in this way.

Law dealt not with me even as it to others deal, in its non-order state, it acted contrary, even contrary to its disordered way; *my works it did not admire, so to injure me, it sought by channel ways, as similar to O'Connor and others who have people's money, to purchase what? why the soil, they say — but my work, the Master, don't allow the soil to be bought—no individual being its owner, I say it must and shall be had free—to true men of principle; I being aware very few of any class are desirous to slave for others, for others to have the sway;* there is a proof of this near Rickmansworth, the place near where I came away; to look on that that is beautiful, labour transiently has made it so, as similar to the Cemetery, *where the maltreated carcase of my once poor lad now probably does lay, where I sought, as a contrast to A.M.'s and M.A.'s nonsense, to deliver an Oration, showing the absurdity of poor oppressed parents expecting the rising of the corpse. Except by means of the dastard surgeons, to suit pupils and themselves, with pupils or pupils' parents money—and so little cared the officials about decency over the living (so termed) and dead—so weak was the covering over the surface of the hole or grave, that surgeons, if officials chose a purchase, could have turned thieves through lackeys, the Cemeteries being an easy acquisition, an easy access to such knaves.* Surgeons gain no intelligence to cure by carcase-hacking living or dead. Witness the non-cure of sickness, much less lameness in the hobbling world; hobbling many in hobbling, saying purchase ye the soil.

If it is a mundane Government's right to tax, no people being but people made sironger than others, there being no order of God as Eternity in Dog-masses preached, so termed, taxers can their chips or brothers tax, through the frailties of them, none having a right more than mundane power gave.

Judgment states this work is the work of previous works, and of the remaining manuscripts hereafter to be printed—the judgment of them all—a Majesty I oppose not as a Majesty is—I knowing as this work speaks, a true Majesty reigns by Right Divine—and those who have only a law-right have no power, openly, to prevent her reign.

As this work shall live when I am gone, the life, the substance of it I mean, as terms are, as Man, as Me—by it and not by carcase I shall be found—many carcases no doubt may resemble mine, after mine has passed from being succoured through the friendship in it, or through Truth using it for its friendship's sake. *Hear me after speak—remember I have and shall for ever articulate God's life-giving Truth—Judge, find Me by it—bear in soul-mind or mind-soul who the Writer is; Man-Deity — Deity-Man — Shiloh — Messiah — Deity —* ZION-WARD*—a Science—no true world, I mean a people cannot be true whose life is not in our Right—law nor person but our Truth—God shall rule all.*

Farewell, Adieu kind Reader, and Fare you Well.

MY LAST.

BIRMINGHAM: PRINTED BY J. BRADBERRY.

A SUPPLEMENT.

Soil purchasers are enemies to right and themselves; the soil shall be free—God has decreed our principle—Come here, then, men, the soil shall be your's; there shall be no turn-over with *us*—O'Connor may here understand me, he having craft, but his fawning is too glaring for other fawners, his brother M.P.'s—they eye him. It is freedom, people, when you believe and know Truth, you'll act then, needing no other guide—reject not what you read here—make it as your own. It is time you ceased hearing and paying Clergy—10 millions through Tom-o'-many-tails (tales—cash) you pay yearly—suffice be as our people, gifted with God, as this Truth and our Works of Love and Truth, to be had as on the Preface speaks. Intelligence divinely free—no *cant* is needed—all exertions over, Hell is removed, all its demons fled—Heaven and the Soil then is the People's—Here after all, not so high above the sky, we behold the FINIS.

All things acting in their own *Rest*, such as the Glow-worm, having its own Light; the Silk-worm, having its own Silk; the Frog, to cleanse, having its own transformation in its Tad-pole. Ah, the Cow, chewing the cud, love the cream; and numerous other things named in our other works. Get them, read them, reader, are correspondences to the Heavenly Divine Being, God, Zion-Ward, developed or portrayed in the Central Mighty Work as printed and published here. I smile, though not as others try, in every and very death, at the *mock-Irish* braggadocio of Mr. O'Connor, creeping out of dilemmas while other's money, termed his, has upheld crooked legs and other singular conjuration-lookers as his orators; but still for All I thank him in true gentlemanly courtesy, that his craft has even been as it has; it has assisted to show his transcient self; his transcient enjoyments and those of his votaries so termed, to affect what I have not blaguardism to affect, i. e., *others who at Birmingham and elsewhere are for Cabbage Gardens;* Now see, believers, *all things move, doctrines (so termed) not ours have no real Rest, Life, Action; Rest, in its true sense, implying not a deadness, a sleepiness, a doctrine to mislead, but implying an Action without fear, a surety, that celestial, spiritual, and temporal Man Scripturally now as Truth has come, God as Man among Men*—a New Race, a True Race, having souls; Proverbs 11th, 30th; as God's Soul are all Souls; Ezekiel 18th, 4th. Cabbage Gardeners and Cultivators are Clearers for us, Livers for ever—to which imposts cease. Amen. A Providence mundane Hell has---exhibitions by ropes round necks having supplied officials in shape of thief-takers and their lookers-after—Lawyers, Judges, the Parson, and the Hangman. O'Connor's (I am aware) endeavours are not mine, but he professed, promised, and acted not. I asked nor begged of him not---is he an honest man? No God was; no other Beings, only as such, till within our data, now 24. Now it can be seen, or it can be seen now who I am. Pass away as we may by carcase form, Believers shall find themselves all known (lovely) in true benevolence to each other, celestially, spiritually, temporally, Beings;---the mundane ones---the dealers in stolen property, the soil, they saying it has been stolen from them, query, buying their own like barkers at stalls, having no fear of transportation, death transporting, transplanting them to death. My meaning to O'Connor and others is to be in Truth, *for Truth is the real Charter*, God having, as showed in this and our other works, Chartered Truth to Man.

A SUPPLEMENT.